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ABSTRACT

Experts and concerned citizens from New York to California met in an effort to understand and confront the challenges facing Spanish-speaking people in their struggle for education and for finding their proper place in American society. The problems and character of the Spanish-speaking Americans, as reported in this symposium, do not fit common stereotypes. The people are harrassed by poverty, unemployment (at a normal rate two to three times the national level), disease, communication barriers, educational barriers, cultural barriers, and beaurocratic barriers. The problems with which Spanish-speaking Americans are doing battle are not theirs; they are the problems of the nation. When the solutions are finally found, they will be a major contribution to the world society where minority-ism is nearly a universal phenomenon. Major addresses focus on the topics of ethnic cohesion vs. assimilation, the power of education vs. the power of government, and Utah's efforts with Chicano problems. Workshop discussions examine definitions and label acceptance of the term Chicano; law enforcement (police-minority relations, responsibilities of the legal system, and political influence); health and medical services; Chicano studies curriculum in higher education; barriers in employment, education and government; characteristics and significance of Mexican-American literature; and perspectives on bilingual and bicultural education. (Author/NEC)

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The Spanish Speaking American Challenge

A REPORT ON THE 1974
BYU CHICANO CONFERENCE

Brigham Young University
Provo, Utah 84602

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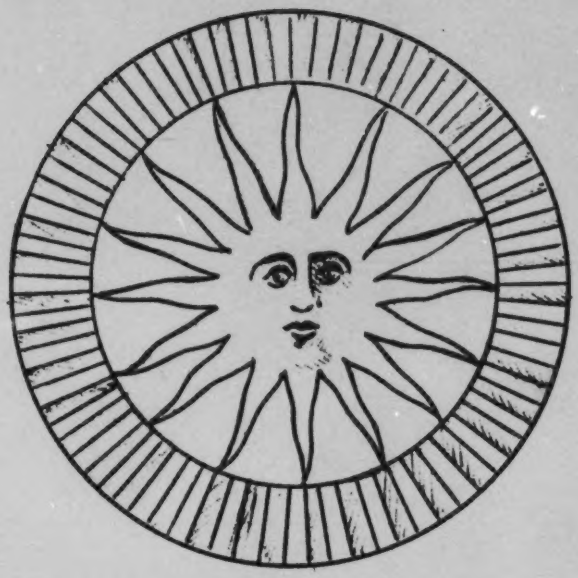

The Spanish Speaking American Challenge

A REPORT OF THE CHICANO CONFERENCE
HELD AT BYU IN 1974

Edited by
L. Sid Shreeve
and
Merwin G. Fairbanks

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Acknowledgments also go to the colleges and departments which colaborated with the organization and helped with the personnel to strengthen a high academic approach to our conference. These people, too numerous to mention, demonstrated their genuine interest in the Spanish-speaking Americans. We appreciate all those who came from other cities and states. As a result of this symposium, we feel that we have launched BYU into the mainstream of understanding and confronting the challenges facing the Spanish-speaking people in their struggle for education and for finding their proper place in our society. Someone sounded the key word and expressed the true meaning of it all when he said of the need for our latest involvement:

"The Spanish-speaking Americans may appear quiet or slightly withdrawn within the English-speaking culture, those who know them in their own culture know their strength of will and character, their intelligence, their profound struggles, and their powerful leadership qualities. The fish out of water tells you nothing about the beauty and excitement of the sea. Take a dip into their world and know them as they are."

We feel that this symposium has done just that. Now let us face this challenge. We have an open field, we have the ball, what do we do now?

Our acknowledgments go to those who made not only the symposium a success but also made this publication possible. They include Robert K. Thomas, Academic Vice President, Bruce B. Clark, Dean of the College of Humanities, and Bruce J. Wilson who worked countless hours organizing the publication. Last, but not least, we want to thank all of the Chicano and Spanish-speaking students for their help and cooperation at the symposium. We hope this publication will help them and those who work with them realize their goals and fulfill their dreams.

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INTRODUCTION

When an El Paso street gang has a young man backed up to the latrine wall with a knife pointed at his stomach, the last thing expected is that they would be discussing academic discipline. Yet this true story as told by Dr. Clark Knowlton of the University of Utah, illustrates the paradoxes of life among the Spanish-speaking Americans. While poverty, communication problems and cultural differences in this neighborhood made it difficult even to graduate from high school, this gang, recognizing the importance of education, decided to gather money (by unstated means) and send a member of the gang to college. They picked a boy who had not yet dropped out of high school as the recipient of this "scholarship". But when he flunked every one of his classes the first quarter, the gang had the little talk described above. They went even further to emphasize the importance of his not bringing shame on the gang. They got him up at 4 a.m. to study, marched him to class and stood outside the door to march him to the next class. After classes they took him to the hideout to study late into the night, then got him up at 4 a.m. again. He passed all his classes the second quarter and subsequently earned a law degree. Since then several other gang members have also earned college degrees.

It is difficult to classify this gang's behavior with common stereotypes. Likewise, the problems and character of the Spanish-speaking Americans, as reported in this symposium, do not fit common stereotypes. The people reported here are harrassed by poverty, unemployment (at a normal rate two to three times the national level), disease, communication barriers, educational barriers, cultural barriers and beaurocratic barriers. But this is not the story of second class citizens struggling with the bourgeoisie. The bravery of these people in our battlefields, their contributions to our culture, their stability in our society and their strength in our economy demonstrate the character and dedication of first class citizens. The problems with which they are doing battle are not theirs; they are the problems of the nation, and when the solutions are finally found, they will be a major contribution to the world society where minority-ism is nearly a universal phenomenon.

In this symposium experts and concerned citizens from New York to California came together in an attempt to lay bare the problems and the current attempts at solution (which in some cases might themselves be considered part of the problem). The efforts of all the participants are greatly appreciated, and it is hoped that this report will also tend toward the solutions to which these efforts were dedicated.

Bruce J. Wilson

PART I — MAJOR ADDRESSES

Ethnic Cohesion Vs. Assimilation: A Better America?

By Armando Morales, Department of Psychiatry, UCLA, author of Ando Sangrando, a Study of Mexican-American Police Conflict

The title of my talk is "Ethnic Cohesion vs. Assimilation: A Better America?" And the real questions are, "Is there a breakdown in cohesion in the Spanish-speaking community as it becomes assimilated? What are some clues or indicators as to a breakdown in cohesion? Is it possible for the Spanish-speaking community to remain cohesive and yet assimilate?"

Let me define a few terms so that we won't get into trouble. I'm going to use the terms Chicano, *raza*, Spanish speaking, Spanish surname, Mexican, and Mexican-American interchangeably. The Spanish surname in the United States numbers almost 11 million. We found 2 million persons with Spanish surnames recently because of a mistake on the part of the United States census. I think probably the Spanish surname population of the U.S. is even beyond 11 million. But at least that's what it's at right now. I'd also like to define cohesion. Webster simply defines it as a sticking together of a substance. Mexican-American cohesion, therefore, could be defined as Mexican-American sticking together. I would also like to define the term assimilation, and, according to the sociologist Bogardis, assimilation is the process by which one group gives up its own ideology and culture for the ideology and culture of another group. A voluntary process is implied.

There is also implication that you will live happily ever after if you assimilate. But is this necessarily true? Theodore Roosevelt, in 1919, best exemplifies this attitude of assimilation when he said, "We should insist that if the immigrant who comes here in good faith becomes an American and assimilates himself to us, he should be treated on an exact equality with everyone else. For it is an outrage to discriminate against any such man because of creed

or birthplace or any such origin. But this is predicated upon the man's becoming in very fact an American and nothing but an American. If he tries to keep segregated with men of his own origin and separated from the rest of America then he isn't doing his part as an American. We have room for but one language here and that is the English language. For we intend to see that the crucible turns out people as Americans."

So the message is assimilate, give up your language, give up your culture, give up your ideology, your heritage, become like us. But then there's the double message to stay on your side of town, go to your own schools, do not come to our schools, don't marry our children, don't vote or run political candidates--if you do, we'll jerrymander you if we haven't already. Don't take our high-paying jobs, don't get educated. These messages are at times very explicit, sometimes very subtle. B.J. Schrieke in his book *Alien Americans*, written in 1936, quotes a prevailing opinion regarding Mexicans in Texas. He said, "Educating the Mexican is educating him away from his job. He learns English and wants to be a boss. He doesn't want to grub, somebody has to transplant onions. It's a bad task. What would we do if 50 percent of the Mexican people showed up? It would take more teachers and school houses. We would not have enough lumber for school houses or enough teachers in Texas. And who wants that?"

There are many more barriers to assimilation. Some are very subtle, such as the low expectation of many teachers regarding many Mexican-American children. Subtle ways in which Spanish being spoken is discouraged. Making fun of the accent on the part of Mexican-American children. When you are learning English and you can only speak in Spanish, you begin to not pronounce words correctly. For example, a small Mexican-American child might say shurch instead of church and shair instead of chair. I'm reminded of a little story in east Los Angeles where the teacher was asking the children to stand up and talk about their experiences over the weekend. The Anglo children were able to stand up and talk about their experiences of having gone to the mountains, visiting Disneyland, and so forth. Carlitos, sitting in the back of the room, became very anxious. He wanted to tell where he had gone. Then the teacher called on Carlitos and Carlitos didn't want to stand up. He just shrugged his shoulders and said no, he didn't want to say anything. The teacher concluded that here was another example of another Mexican-American child being passive, inarticulate, not expressing himself. But what Carlitos wanted to say, and he was a little bit ashamed of saying shurch and shair, was that the night before, he had had a wonderful time. He went to the movies with his family. The movie that he saw was "Chitty Chitty Bang Bang."

Some other subtle barriers to assimilation pertain to culturally biased invalid IQ tests. They result in forty-five Mexican-American children per thousand being labeled as mentally retarded as compared to thirteen Anglo children per thousand being labeled as mentally retarded. I was one of those victims when I was in the school system in east Los Angeles. I had an IQ of 49. They labeled me as a bright moron. That's the truth.

Another subtle way that Mexican-American children are turned away from assimilation, at least in the education area, pertains to tracking. Mexican-American children are encouraged to enter the industrial arts area. They forced me to enter the industrial arts area. I was very good in woodshop. This is what they made me make in east L.A. in the A-7 grade. It's a sleeping Mexican by a cactus with a jug of wine. I got an A on this project. But it's a very powerful message. It enters the preconscious of the Mexican-American child. He begins to think that this is all he is prepared for in society--to sleep, drink, and be passive. The message is also picked up by society and society begins to expect this of the Mexican-American and in some ways it becomes a self-fulfilling prophecy.

Another barrier in the education of Mexican-American children pertains to corporal punishment. This is a widespread practice in the state of California. And I think you will find the same practice in many Mexican-American schools throughout the Southwest. And when you begin to think about the emotional-mental health impact that corporal punishment has upon the person, it's extremely devastating. In other words, the child begins to feel that he isn't any good and it becomes a very difficult process for the child to try to learn from an authority figure that is hating him. He begins to reject everything from that authority figure, the teacher. And education is an incorporating process and if he is angry at the teacher, he is not going to be able to incorporate knowledge.

The outcome of all these barriers is that 40, 50, or 60 percent of all Mexican-American children never complete high school.

The stereotypes and barriers regarding Mexican-Americans, such as drinking, also can be seen in the law enforcement area. For example, in 1914, Wilson McQuinn, a top administrator in Los Angeles, said, "The excessive use of liquor is the Mexican's greatest moral problem. With few exceptions, both men and women use liquor to excess. Their general moral conditions are bad when judged by the prevailing standards. It seems just, however, to say that Mexicans are unmoral rather than immoral since they lack a conception of morals as understood in this country. Their housing conditions are bad, crime is prevalent, and their morals are a menace to our civilization. They are illiterate, ignorant, inefficient, and have few firm religious beliefs." They were described as a child race. So when you have these kinds of attitudes being held by the dominant society, these attitudes are also absorbed by the law enforcement agency. And law enforcement agencies, by and large, are comprised of persons of the majority group.

I'd like to share with you a pattern of arrests as it pertains to drunk and drunk driving arrests in the east L.A. community vs. another white middle-class community in L.A. The two populations are practically identical. In the Mexican-American community, the population is 259,000 in the east L.A. area as opposed to 260,000 in the west valley area of L.A. That's the San Fernando area. The ethnic background of the Mexican-American community is about 70 percent Mexican descent and the west valley community is 95 percent white,

non-Spanish surname. The median income in east L.A. is $5,600 per year and in the west valley community, it's $8,400 per year. The number of alcoholics per hundred thousand in the Mexican-American community is 8,143 and in the middle class Anglo community, 8,143. The number of drunk and drunk driving arrests per month in the Mexican-American community is 9,676 vs. 1,552 in the Anglo community. The number of police agencies in the Mexican-American community is three: the California Highway Patrol, a state agency; the Sheriff's Department, a county agency; and the L.A. Police Department, a city agency. In the Anglo community, there is just one law enforcement agency: the L.A. Police Department. Total number of officers in the Mexican-American community: 375, as opposed to 151 in the other community. The total number of officers per square mile in the Mexican-American community is 13.5 vs. 3.5 in the Anglo community. The major crime rate ratio of population is 4.9 percent in the Mexican-American community vs. 4.8 percent in the Anglo community. So you have practically identical populations, identical number of alcoholics per hundred thousand population, but a 9 to 1 ratio in drunk and drunk driving arrests in the Mexican-American community. The reason you have so many arrests in the Mexican-American community is the presence of so many more police to observe drinking types of behavior. This is referred to in the law enforcement literature as police-invoked order maintenance. This means that in the process of police maintaining order, they invoke a certain kind of arrest. For example, a curfew offense and arrest is a police invoked order offense or arrest. Murder, burglary, these are not police invoked types of offenses in that the police arrive at the scene after the crime has been committed. But in a police-invoked order maintenance type of offense, it is the police officer that is initiating the contact.

There are many mental health implications of this particular dynamic. It's discriminatory, but it's completely legal. And the mental health implications are, of those 9,600 people being arrested for those offenses in the Mexican-American community, they are mostly Mexican-American fathers between the ages of 35 and 45. Most of them have 4 or 5 children per family and when father is arrested and placed in jail, it begins to disrupt the family. It begins to affect the economic situation of the family. The father finds it difficult to raise money for bail. The children begin to deteriorate in performance in school.

Overall, what we see going on in the Mexican-American community in east L.A. is probably happening in most Mexican-American communities. The practice is indirectly affecting 40, 50, or 60,000 people in the east L.A. community. And this also leads to a breakdown in family cohesion and in neighborhood cohesion.

In 1968, in the east L.A. community, thousands of Mexican-American students became very frustrated in the educational system and marched out of school. They wanted to improve education. They were tired of 50 to 60 percent of them dropping out of school. There was an increase in political awareness. Crime started going down in the Mexican-American community. Gangs stopped fighting

each other. They developed an organization called the Brown Berets. On August 29, 1970, over twenty thousand Mexican-Americans protested in East L.A. against the Vietnam War. Their chief complaint was that, even though they were 5 percent of the population of the United States, they constituted over 25 percent of those being killed in Vietnam. The demonstration was closely observed by the L.A. Police Department and the Sheriff's Department, and at a rally at a park in East L.A., the police charged thousands and thousands of Mexican-American persons, and this was the riot in which Ruben Salazar, the L.A. Times newspaper reporter, was killed. When the police charged, the crowd dispersed, some people became immobilized, some people ran away, some people became very angry and fought the police, some people became very angry and projected their anger onto Whittier Boulevard where they started a riot. Mexican-Americans felt that the police had overreacted, had triggered the riot, so Mexican-Americans asked for an investigation into the whole situation. But the county Grand Jury refused to investigate the problem, the Federal Grand Jury refused, the U.S. Attorney General refused, and the U.S. Commission of Civil Rights refused to investigate that problem. The Congress of the Mexican-American Community, which was comprised then of 350 organizations, came to me and they said they were aware of the fact that I had been doing a lot of research on Mexican-American police relations problems. They asked me to do an investigation of the problem, which I did.

Upon the completion of the manuscript, we tried to get it published. It went to 18 different publishers and they all rejected it for publication. They said it was too controversial, too powerful, indigestible for the Anglo reader. Too scholarly, too unscholarly, too large for a pamphlet, too small for a book and so forth. After trying for over a year to get it published, I had to go to my Mexican-American family and we ended up getting it published. And that's the book called *Ando Sangrando, a Study of Mexican-American Police Conflict.*

East Los Angeles had a total of eight riots during the period of 1970 and 1971. Much like Watts spearheaded Black community riots during the 1960's, East L.A. spearheaded Mexican-American riots throughout the whole Southwest. In my study, I found that some of these riots that started in east L.A. were quite spontaneous. Some of the riots were caused by an overreaction on the part of the law enforcement.

On that matter of overreaction, I'd like to share with you a little bit of policy regarding the use of deadly force as it pertains to handling riots and urban disorder. The FBI, the Department of Justice, and the U.S. Army have certain kinds of policies that prohibit the use of deadly force. The FBI riot control manual states, "The basic rule when applying force is to use only the minimum force necessary to effectively control the situation. Unwarranted application of force will incite the mob to further violence, as well as kindle seeds of resentment for police that, in turn, could cause a riot to occur." And this is very much the situation that happened in the East L.A. community that was related

to the numerous riots that we have there. I'd like to share with you a couple of experiences in the use of deadly force with white protesters and Mexican-American protesters. The first incident happened on June 23, 1967, at the Century Plaza in Los Angeles. There was an anti-war demonstration. The president at that time was President Johnson. There were 15,000 predominantly white middle-class demonstrators demonstrating against the Vietnam War. There was a confrontation between the L.A. Police Department and the demonstrators. The L.A. Police Department declared that the president's life was in danger and ordered the crowd to disperse. The crowd refused to disperse. And there was a confrontation, the result being that four policemen were injured and 178 of the white middle-class demonstrators were injured. Of those injured, four were hospitalized. Of the police, none were hospitalized. But in that confrontation, there was not one shot that was fired. In May, 1971, there was another anti-war demonstration in Washington, D.C., and 12,000 predominantly white demonstrators were arrested and incarcerated. And they in turn, had injured 34 police officers. In that violent confrontation, there was not one shot that was fired. I don't have any facts as to how many of the white demonstrators were injured. We can go to the August, 1968, Chicago Democratic National Convention. The information contained in the Walker Report points out that there was a large demonstration there and that there was an intense confrontation between the white demonstrators and law enforcement, the result being that 425 demonstrators were injured--of these, 101 were hospitalized. The demonstrators were injured primarily by three methods: police batons, tear gas, and mace. In turn, the white demonstrators injured 192 policemen--of these, 49 were hospitalized. The police were injured by rocks, bricks, sticks, empty and filled cans, bags of urine, golf balls with nails and pins, knives, pieces of wood and/or shoes with pieces of embedded razors, acid, dart guns, and Molotov cocktails. These white demonstrators caused damage to 81 police vehicles; and overall, they caused $1 million damage in that community. And in that violent confrontation, 192 police were injured, and of those 49 that were hospitalized, not one shot was fired. Then we go to east L.A. on January 31, 1971. Ten thousand Mexican-Americans were demonstrating against police brutality, and at the termination of the event, 5,700 Mexican-Americans marched toward the business section of Whittier Boulevard in East L.A. and began breaking windows, looting, and setting fires. Total damage that they caused was $200,000. There was a confrontation with sheriff's deputies on Whittier Boulevard, the result being that 11 sheriff's deputies were injured with not one of them being hospitalized. In turn, the sheriff's deputies opened fire on the Mexican-Americans. They began shooting them with .38 caliber guns, shotguns, and rifles, the result being that 35 Mexican-Americans were shot and of these, one died.

The point I'm trying to make is that there is a double standard in the use of deadly force. The only exception to this is the Kent State situation that happened a few years ago. And this brought out tremendous public outrage, and this, like I said, was the exception. The excessive use of deadly force creates more problems

and becomes counterproductive and actually feeds the fire. During the time that there were eight riots in L.A., there was a lot of Mexican-American cohesion, there was no gang fighting, and there were zero homicides during this 1970-71 period among gang youth. Nine months following all the East L.A. riots, there were 33 gang killings in the *barrios*. So this was an indicator in the breakdown in the group cohesion and Mexican-American cohesion. The frustration and the anger now was directed toward one another. Things were now back to normal. Actually, things are getting worse today.

There is another indicator in the Mexican-American community, another indicator in the breakdown of cohesion, and that is the fact that suicide is beginning to increase in the Mexican-American community. The typical Anglo suicide profile is usually a person 55 or over, and usually a lonely, depressed individual. In contrast, the Mexican-American suicidal victim is two out of three times a Mexican-American male as compared to a female, and many times, more often than not, a married Mexican-American male. And among the Mexican-American females committing suicide, 50 percent are married and 50 percent are single. Their primary reason for suicide is depression. There are many theories as to why Mexican-Americans are beginning to kill themselves. Part of the theories are that there is a lot of frustration, a lot of depression caused by an assimilation process that is going on. This happens when one begins to lose much of his culture, his heritage, his cohesiveness as he begins to assimilate into the modern society. So what's the answer for the Mexican-American? Must we have riots as a way of reducing suicide and homicide? Or is assimilation the answer? Must the Mexican-American abandon his culture, his language, his heritage? I would say no. I would say that the Mexican-American should not abandon his culture, his customs, his heritage, his values, or his close family ties. He should retain them. And I think that it is possible to go up on the socio-economic ladder and still retain their culture. There were other groups that were able to do this. Case in point: the Jewish group in America, and also the Mormon group in America. But the Black, the Mexican-American, and the native American will have a much harder time in doing this because we look different. Hopefully, attitudes are changing, but it seems that things are actually getting worse. I recently heard that the income gap between men and women continues to increase and also the income gap between minorities and whites continues to increase. But I feel good about this kind of a conference because it means that many people of different ethnic groups are getting together trying to at least look at this problem. And perhaps this is a new beginning that we're trying to make. I believe that BYU is in a very strategic position to try to do something about this problem. I would like to say that we should not be forced to assimilate; it is un-American to force everyone to be the same. It is American to allow everyone to be different.

The Arena and the Chicano Cause

By Orlando Rivera, Educational Psychology, University of Utah, Member of the National Counseling Advisory Committee, Department of Labor, Manpower Administration

In this world, we have different worlds and I, for one, belong to more than one world. And it's kind of pained me throughout my life to observe two worlds so far apart in some senses. On the one hand, I'm a Chicano and on the other hand, I'm a Mormon. And then I perceive that the Chicanos feel sometimes strangely about Mormons. And when I talk with Mormons, I think that they misperceive the Chicano. So I don't know what to say--whether I'm a Chicano Mormon or a Mormon Chicano. But anyway, all I can do for a few minutes today is to share myself with you. Now, I think Gloria Widger did a real good job last night on television of defining what a Chicano is. You know, if I had defined the Chicano, or if Epifanio or Carlos or someone else had defined the Chicano, someone might have said, "I told you so--they're a bunch of rebellious rascals." But when a beautiful young lady like Gloria says, "I'm a Chicano," well, you know it must be something good. I've heard different people try to explain what a Chicano is, but first of all, I think all Chicanos perceive themselves as great lovers. So we're all Don Juans. And sometimes, as Don Juans, we have to show our *machismo*. But we're more than Don Juans. I was talking with Tomas Rivera--you know with a name like that, he's got to be a really good author. He was telling me about El Cordovez. All Chicanos still remember the old days, so we're all either bullfighters or aspiring bullfighters. And so we all have a little bit of Cordovez in us. But, you know, that's what gives us a purpose in life as Chicanos.

To have a purpose in life, you have to have a cause. So we find ourselves in the arena. You don't always have to have a bull to have an arena. And so, sometimes as Chicanos, we find ourselves

in the arena of education, seeking better educational opportunities for Chicanitos. We want them to succeed and to evolve to their full potential. And it really saddens us to see if they don't. And sometimes we find ourselves in the arena of law enforcement. Yesterday, we were talking with people like Chief Jones in Salt Lake City; another miracle happened. Here we have a Chicano talking to an FBI guy here at this conference. That's another miracle. I almost wanted to go see what went on. And we're in other arenas.

We're interested in the health of our people. It just goes beyond me to understand how good medical practice can take place when doctors can't speak to our people. I can't forget the case of a little lady who was wasted away to the point that her husband had to carry her to the car to take her to the hospital. And every time she went to the hospital, they would tell her nothing was wrong with her, to go home and take her medicine. Finally I had my wife go with her to the hospital, and again, the intern said, "Go home and stick to your diet." So my wife cooked for her and it went right through. So then we got back to the hospital and finally found a doctor that would care. In a couple of weeks she came out healthy and she's still alive today.

So as Chicanos, whether it costs us time--time away from our family or from our job--or whether we get criticized or even have our jobs threatened, we have to stick with these causes. Somehow, these causes are what make life worthwhile for us. We have a reason for being and a reason for living and I think that's what a Chicano means.

THE CHICANO DON QUIXOTE IN THE ARENA

But you know, we really get serious about it sometimes and so history has given us, as Chicanos, someone else to think about, and I think about this all the time when I go out with Carlos Esqueda. The other day Carlos Esqueda said, "Hey, we got a call, and these people were in an accident and they went to the hospital and they didn't treat them and they're home suffering. We have to go after that hospital. Why didn't they treat them? Why didn't they keep them overnight?" We thought it was the University hospital, but it turned out to be the Holy Cross Hospital. So here we go, marching down to the Holy Cross Hospital and knock on the administrator's office and a little sister finally let us in and said, "What do you want?" and we told her what we wanted. She was very calm and patient and she kind of denied that that was the situation. Trying to emphasize the case, we kept bringing up examples, and Mario Melendez said, "What do you want us to do? Do you want us to send our people to a Mormon hospital?" At that, the little sister took heart. We didn't have the wrong information; we had the right information. The people perceived that they hadn't been taken care of, but they didn't understand that the doctor found out that they didn't have a medical problem. Well, we left that hospital with our tail kind of between our legs and that little sister really won out in that case. So every time I go out, sometimes I think I'm a Don Quixote. And we're striking at windmills and once

in awhile we get knocked off of our horse. And then we can't get up off the ground because the armor is too heavy. So you know we have a little bit of that in us, and we have to take these things in their proper perspective. If we didn't, we would observe what is called *cansansia*, fatigue, or you get burned out, you're tired, or you withdraw from the cause.

But we can't withdraw from the cause because we have too great of models. And the models are our parents and our grandparents. Our models are people like the farm workers. The farm workers have struggled and sacrificed to make a better life for themselves. And they won. They won contracts with the grape growers and the lettuce growers. And then after they won their contracts, then a new battle came along, because their contracts were being taken away by the teamsters who now want that money. And yet, they don't get tired, they don't give up the cause, they'll persist, and they'll continue to persist. So though we may feel tired or that sometimes we're in causes that aren't all that just, we have to persist as long as any individual in this world is suffering, or as long as any individual in this world is not given the respect or the opportunity that they need. But I think this, then, is the kind of cause that all of us would want to identify with. And the strength doesn't come from any one of us nor does it come from our credentials or from our knowledge--it comes from our roots, from the community, from the people. And if we can keep that perspective, then we'll always be okay.

PERSPECTIVE FROM TWO WORLDS—THE CHICANO MORMON

Being a person from two worlds, I'll first try to describe my feelings about the Chicano world, and then I'll follow up with my perspective of the Mormon world.

As a Chicano, I'll have to very honestly say to you here today, that never that I can recall have I ever been put down for being a Mormon. Chicanos are very tolerant, Chicanos are very honest, and Chicanos keep you honest. So as a Mormon, all Chicanos have expected of me is to be a Mormon. And they know what my standards are supposed to be and they hold me to that. When I see Chicano-Mormons that don't hold to their standards, I don't trust them because they're not really themselves. Chicanos have been very gracious with me. When I go to Chicanos' homes, they party pretty good, but they always have something for myself or my wife to drink that is not alcoholic. When I take them to my home, they understand that we in our home don't smoke and so they don't smoke either. They respect my home, which means a lot to me because it's important to my family. So in all these cases I feel that a Chicano respects a person for being a Mormon, or being a Methodist, or Catholic, or whatever.

I think sometimes, and this bothers me, that we haven't exposed Mormonism to Chicanos very well. And as a consequence, among Chicanos, I observe misperceptions of what Mormons are or what the

Mormon Church stands for. And occasionally I'm saddened to see these misconceptions. I feel that it would be such a great world if we could overcome these misperceptions by having things like this symposium that would bring the two worlds together by having mutual exposure and experiences that would help people understand that each has something to strive for.

CHICANOS ARE CHOSEN PEOPLE—A MORMON BELIEF

On the other hand, I see the same things happening when I live in the Mormon world. I feel that Mormons ought to let everybody know all of the things they believe. And one of the things that Mormons believe is the concept that we as Chicanos might call the concept of *la Raza*. Mormons have a different name for it--they call us Lamanites. But what this means is that Mormons believe in the *Book of Mormon*. And that's why they're called Mormons. But they believe that the *Book of Mormon* is a history of our people and that the non-Chicano Mormon's job is to bring us that history of the *Book of Mormon*. And when we finally have accepted it and understood it and enough of us have accepted it, then we as Lamanites will have the responsibility of governing the Church. So what Mormons believe is that the Chicano or *la gente de la Raza* or the Lamanites, as they put it, are the chosen people. The chosen people of the House of Israel. And so with this kind of perception, Mormons have a unique position with regard to us.

THE MORMON CHICANO RELATIONSHIP—THE PROGRESS

Great things are done by Mormons for our people. If you went to Mexico City, you would see a school system which is one of the best school systems in all of Mexico, sponsored by the Mormon Church. It is given great recognition there. All the way from elementary school through college. And the same exists in Central America and Chile and other places. And great, beautiful things are happening there. But as a Chicano Mormon, I keep complaining, "Hey, don't look beyond us, we're here in your backyard. We're here in Zion, we're here in Utah and you don't even know we're here. And while the Church does great things in Mexico, don't you know that there are 50,000 of us right here?"

Well, I think that conferences like this may be some kind of a beginning, a beginning of some kind of activity that gives these kinds of intents some visibility, the visibility that is necessary to overcome some of the perceptions that may be negative.

THE MORMON CHICANO RELATIONSHIP—THE PROBLEM

And at the same time, though I don't think it's a position of the Church, I do see individual Mormons who behave in such ways that are very shameful to me in regard to Chicanos. Quite often individuals do things that are detrimental to our people, the Chicanos.

And somehow, I would hope that these things can begin to be corrected, that it be known that the Church itself will not tolerate such behavior. I could give you a lot of examples and I think that my Chicano friends could give even better ones. For instance, and I think you can maybe recognize this kind of an example, a Chicanito is in school and the teacher perceives him as being disruptive. She'll think, "After all, you're a Mexican and don't you know that a Mexican is a Lamanite and a Lamanite is supposed to be disruptive until someday you'll inherit the earth." That is very bad.

Or when we seek positions. I remember when Luis Medina was here, we were seeking a position of the Salt Lake School Board. All the candidates got up and gave their qualifications. They didn't say I had graduated from the University of Utah and had specialized in Elementary Education or something like that. One said that I live on Capitol Hill and I'm second counselor to the Stake President. Next, one got up and said, "I live so and so and I'm a member of the bishopric of such and such a ward." Those were the qualifications. And you know we always talk about the separation of Church and State. So Luis Medina got up and said, "I'm on the National Council for the Archbishop." But he didn't get the position.

I guess what I'm saying is that we have good people in two worlds. And I've never seen two groups of people who are so strongly identified with the group in which they belong. Mormons aren't hesitant to express the fact that they are Mormons. To them, they call this a testimony. And they build upon it. As Gloria said last night, a Chicano is someone who has found his identity and he's proud to call himself a Chicano because that implies that it's someone who cares. Well, Chicanos don't feel that they're qualifying themselves for their citizenship by calling themselves Chicanos.

THE ASSIMILATION GAME

I have talked to people at different levels and most of the time I get this answer, and this is the kind of answer I find in the literature--we expect that if people come from other countries, that if they come here, they'll learn English because, after all, that's the language spoken here. Well, as Chicanos, we don't feel that way anymore. And I think that almost any of us who really are Chicanos know why. And one of the reasons why is that we've played that assimilation game. I was talking to Armando last night and he said, "I've tried hard at that assimilation game, and it didn't work." So did I. I come from southern Colorado and I went to an Anglo ward most of my life there. I think that I tried so hard that I really compromised myself in the sense that, you know, I was something less for having done so. And now that I'm an old man, I guess I'm a little more self-actualized and I don't care so much what people think any more. And now I can say that I want to be myself. And so I'm not going around *tratando de quedar bien*. I'm not trying to please everybody anymore. I really want

to do what I feel makes me feel good. And if that means associating with my own people, then that's what I'll accept. And I think that we're past, as Armando said, trying to fulfill those needs for affiliation; and whereas, before we tried to fulfill our affiliation needs by being nice guys, by being clowns, puppets, and what have you, now we're trying to fit in by being part of whatever America is. We're part of America--that's a reality. We're trying to make that recognized. And so now we're willing to say that if you don't let us be part of your institution, we'll have to do something about it. Like the person said on the television last night--we'll romp and we'll stomp and we'll sing and (we'll molest the secretaries at the State Board of Education). Yes, we want to be part of America, but we want to be part of America as we are, and like one of our sayings says, *"Y no le pedimos a nadie nada."* Well, to summarize, I think that we have two worlds and these two worlds have come together here today. And I hope that this isn't the end of such an endeavor, but only the beginning.

The Chicano Challenge

By Clark Knowlton, Sociology,
University of Utah

I'd like to mention briefly some of the highlights of my involvement with the Chicano and the Chicano movement.

CHICANOS—COURAGEOUS CITIZENS

When I was drafted into the Army and found myself in the infantry over in France in combat, I can recall how scared I was as the artillery was coming in. And I remember that there were several Chicano soldiers who were in the same company that I was in. And I remember the strength, the courage, the support, that they gave the group of us who were scared to death. And how literally they lead us through some very difficult situations. And I remember the tremendous respect that I developed for the Chicano people in general as exemplified by these Mexican-American soldiers, some of whom didn't survive and who didn't come home.

TUITION AND FOOD

I remember also when I taught in New Mexico at New Mexico Highlands University that I was teaching a class in sociology and I remember a student fainted in one of my classes. I thought he'd had a heart attack and went rushing around to get an ambulance. We got him to a hospital and the doctor called me aside and said that this fellow had fainted because of malnutrition. I found out later that he had come from a little village in northern New Mexico and by the time that he had paid his tuition and bought his books that he didn't have enough money for food. And coming from a very poor family his parents were unable to send him any. I remember that much of our time in the years that I taught, a group of us were devoted to try and scrounge scholarship money from a very reluctant

Anglo-American power structure in New Mexico both educational and political. It was not just for books, but for food and for clothing, and for tuition, so that larger numbers of these kids could go to the university. I remember the difficulties that we faced. And how at one time the university president told us that if they don't have enough money to pay their tuition and books, they shouldn't be here at all. Fortunately at that school things have changed. But it took considerable conflict before things changed.

DESPERATION

I recall another experience of spending one whole night on a mountainside surrounded by armed Mexican-Americans, Chicanos who were discussing the possibilities of guerilla warfare in northern New Mexico. I recall the tremendous relief when, as dawn came on, they decided against it, and the possibility of ending a very difficult situation in northern New Mexico became brighter. But this is a situation that was caused by the fact that these people had reached a point of desperation. They felt that they had been robbed of their lands by Anglo-Americans. They had gone to one government agency after another trying to find someone who would listen to their problems who would help them out of a very impossible economic situation, and no one listened. They went to the state government, and the doors of the state agency were closed to them. They went to their senators and their congressmen, and they too closed their doors, even though some of them were Chicanos themselves. They went to the federal government and they found that no one would pay heed to them. So in utter desperation they turned to what in essence was a very minor episode of violence which was blown up into something that it was not. And the possibilities of violence unfortunately are still there.

STREET-GANG SCHOLARSHIP

And I recall another night in southern El Paso in the largest Mexican-American slums in the U.S. where you have over 20,000 people crowded into one square mile, where the per capita income is less than $2,000 per year - an area which was being destroyed by drug addiction, by gang warfare and by poverty. I remember one night talking with a group of the Chicano leaders (among whom was Adelvado Delgado whom some of you may know, a poet, a man for whom I have the utmost admiration). I remember talking with this group of gang leaders about what could be done to try to resolve some of the problems faced by the young people in this terrible neighborhood. I recall the fact that these gang leaders emphasized education, and so we helped them to develop an educational program. And I remember one of the leaders, well, some of you may know him so I won't mention him, but among the gangs there was one called The Order of the Royal Knights and another called The Charm, a very charming gang it was. The Road Blockers, Canal Kings, Seven Eleven and O.K. 9; these were some of the gangs that were represented. One of the gangs decided to raise scholarship money for the boys and

girls of South El Paso, and they did. And these gangs devoted their time to raising scholarship money and I'm not sure they didn't blackmail every merchant in the area. But they did raise thousands of dollars and how they did it I'll never know. And I was always scared to ask the tecniques they might have used. But I recall that each gang decided that they would pick one of their members and try to get him through college. And so this gang picked a boy--one of the few that was making it through high school. And this boy graduated from high school and he promptly got a gang scholarship to the University of Texas at El Paso. Well, the first semester that he was there he flunked absolutely. He got 15 hours of straight "F". I don't know many people who have a record like that. There wasn't anything but "F" on that report card. Well, the gang called a hurried consultation and they asked me to intercede with the dean to see that he would not be expelled, and then they proceeded to talk to the boy about the need not to bring shame on the gang. And I can recall that they backed him up against a latrine wall in one of the tenants, and they pulled out a knife and pressed it toward his stomach and proceeded to enlighten him about the need to do better in school. And the next morning they took him up and registered him for 18 hours--not 15--but 18 hours. When school started they got him up at four o'clock in the morning and he studied until time to go to school. They marched to school with him. Some of them stood outside his classroom to make sure that he attended class. They hired a tutor for him. Then they marched him right back again to the tenant apartment; they didn't allow him to go home. They took him down to the gang hide-out, if you will, which is a tunnel in the banks of the Rio Grande River overlooking Mexico (used for many purposes). And they made him study from about 4 o'clock until midnight. Then they got him up again at 4:30 the next morning. Well, at the end of that semester that boy had a B- average. I've never forgotten that gang and the tremendous belief they had in the value of education. I'm not sure what this could teach us about educational psychology but certainly the techniques they used were effective. And this boy is now a lawyer in El Paso and many other members of that gang have also gone to the university, too.

DIVERSITY OF PROBLEMS

As I relate these experiences to you, there is one thing that I want you to realize. Mexican-Americans, Chicanos, are tremendously diverse people. One of the major mistakes that Anglo-Americans make is assuming that they're all alike. The problems vary area by area. There are some problems of poverty, discrimination, etc. that are similar but nonetheless there are unique problems. And the programs that may work in one state or in one community may not necessarily work in others. By that I mean that a program developed in San Antonio will not necessarily have success at the University of Utah or BYU or in the schools in this area. We need programs developed by local people that are focused on local problems.

The Mexican-Americans in 1958 were called the silent minority. I recall very vividly attending a meeting in Las Vegas when some of the Kennedys were present, trying to develop a viva-Kennedy club in that area, and how some of the leaders said, "You can't rouse the Chicano. They're not interested in politics. They're apathetic. No one can create a viable Chicano political movement." Of course the Kennedys did just this using Chicano leaders. In those days the silent minority ended forever.

We too often associate the Mexican-American with the Southwest. They are no longer a regional minority, they are a national minority. Since 1940 Mexican-Americans have spread into almost every state in this union. They are found throughout the U.S. And if we tend to associate them uniquely with the Southwest we are overlooking a very large Chicano minority that have developed in Oregon and Washington, in Michigan, Minnesota, Wisconsin, Nebraska, Kansas, Missouri, Alabama, Mississippi, Florida, New York, Pennsylvania, West Virginia, and elsewhere. They are a national minority. They are no longer a rural people.

Today they are an urban people. And they are facing all the problems that poor people moving into urban areas have faced. They are also moving into the mainstream of American society in ever-increasing numbers. Too often we tend to associate Mexican-Americans with a poor unskilled worker. As you see up here, that is a very gross lie. There are more and more Mexican-Americans becoming lawyers, doctors, school teachers, businessmen, bankers and governors, senators, and congressmen. They're beginning to move into all areas of American society, and are beginning to play an important part.

THE WORLD-WIDE PROBLEM OF A DIVERSE SOCIETY

And they pose an interesting question I think to us as a people. "Is it possible for a society to become bicultural, to become bilingual?" And I'm not thinking only of Spanish, I'm thinking of Navajo, Sioux, Ute, and I'm thinking of French, of German, of Italian, of Yiddish, of other languages existing in our country that continue to exist. Is it possible to create a society in which people who wish to preserve many aspects of their own culture can participate fully in the mainstream of those societies or not? One of the major questions facing the world (and every large nation is faced by it) is the question of race, culture, and language. And no large society has solved the problem. England has it, with the Welch, the Scottish, and the Blacks that moved into England. France has it. Italy has it. Russia has it in an untold, tremendously complicated way. India may well fall apart over its inabilities to solve its problems of language and culture. I think that we are in

a better position because of certain American values to do it. And if we can do it, then we can create a society that can become the leader in the world in this respect. We can create a model which the rest of the world can follow--how people of diverse racial, ethnic and cultural backgrounds can live together in harmony and self respect. But there's no guarantee that we will, either.

Our past history is not very good in this respect. There are very dark and bloody pages in it, as you know. Pages that we are ashamed of and have cause to be ashamed of. And so it remains for every one of us to decide what part we play as Americans. Are we going to demand that before we accept a person into our society and our company, that he must be a carbon copy of us? Or are we going to grant him the right if he is loyal and accepts the duties of American citizenship, to speak whatever language he wishes, to live however he desires, to belong to whatever church he would like to and to maintain whatever cultural values that are important to him. If we can do this then the future is bright. But if we cannot do it, then I'm afraid that those incidents that took place in northern New Mexico in 1966 and 1967 and that also took place in East Los Angeles in the late 1960's and early 1970's may be repeated.

In Utah we have cause to be proud of the Chicano leadership. I think that because of men like Carlos, men like Orlando, and a large number of other men like Ricardo Barbero and others that we should honor, that Utah is in a better position than many states to resolve its problems, because the quality of Utah's Chicano leaders is indeed high. I know of very few states that are as fortunate in the quality of Chicano leadership as we are in this state. We should honor them and respect them and we should listen to them, because they have very much to say to us. And I hope that the BYU can become a center of Chicano studies. And that it can set an example for other universities. It has some unique qualities, certain unique advantages, not the least to say in terms of financing, not being dependant on the whims of state legislatures. I hope that it can develop a program of Chicano Studies that not only can train say the average BYU students, but can also train future Mormon leaders. So the Mormon leaders that go out of this institution, future Bishops, Stake Presidents, Apostles, who are working in the Southwest can indeed relate the Church to the Mexican-American people in an effective love and friendship. And I certainly hope that BYU can do this and again I'd like to thank Sid Shreeve for the opportunity of being here with you.

GOVERMENT
EDUCATION

The Power of Education Vs The Power of Government

By Dallin H. Oaks, president of Brigham Young University

As I have studied the activities in which you have been involved since joining in this symposium, I have been very pleased to see the quality of presentations and also the subjects of presentations--particularly pleased as I realize that some of the finest entertainment on this campus was made available to you last evening. And I hope and trust that thus far with this entertainment and the quality of presentations and the minds that have been energized on this subject, you have been having a great time. We hope that that is the case. It's a tardy welcome from me to welcome you to the campus, but I do assure you of our concern and pleasure that you are here.

I've been reflecting on the committment that we have to Spanish-speaking peoples on this campus and did a quick calculation that persuades me that one in ten of the faculty and students on this campus speaks Spanish. These are a combination of our foreign students who come to us from Central and South America, the Mexican-American students who come to us from the various states in the Union, and returned missionaries who have lived abroad in Spanish-speaking countries. But all in all there are about 2,000 people on this campus, according to my calculation, who speak Spanish, and they're in all departments of the University among the studentbody and the faculty. And I think that makes it all the more appropriate that our effort in this area be an inter-departmental effort uniting many disciplines and people of many academic persuasions.

The effort in which you are involved here is an important effort. It's an effort in which all Americans should be interested. We have so much remaining to be done to assure even-handed treatment of our government, to assure equal employment opportunities, and to

increase the cultural awareness and appreciation that each of us has for the minorities in our midst, whatever the nature of the minority--whether it's a language minority, a nationality minority, a cultural minority, a racial minority--there are many different ways of classifying minorities. We even have a sexual minority in the United States--it's men. But whatever the minority, and I don't speak particularly for the latter one, we need to have greater cultural awareness and greater awareness and appreciation for the diversity of our country which is the genius of it's strength.

I think I had my most vivid introduction to the need of that appreciation when I was a law clerk to Chief Justice Earl Warren. I think all of us recognize, whether we agree or disagree with his decisions and his leadership, that this was an American that was as responsible as any man in our time for making us more aware of the plight of minorities. And he performed, from his position as Chief Justice of the U.S., a great teaching function. I came under his influence for a period of a year, and I'm very grateful for that. I remember as a young lawyer going down to Savannah, Georgia--this was in 1958 or 1959--having a responsibility of conducting some complicated litigation in that city. I was in and out of the courthouse frequently, and one day as I was waiting to meet someone on the first floor of the courthouse, I wandered over to a corner of the courthouse away from the stairs where I had been ascending to the court rooms on the second floor and this was the corner where the county clerk or county treasurer collected real estate taxes. There were four windows to collect real estate taxes, and I'd seen windows before with the alphabetical designation, you've all seen them sometime--A-M goes to one window and N-Z goes to another. But there in that courthouse, this representation of the law that we live under, it said, "A-M white," "A-M colored," "N-Z white," and "N-Z colored." That was 1958 in Chatham County, Georgia. We had discrimination in the payment of real estate taxes. I guess that came to me as as great a shock as anything that I have encountered in government in my adult life. And I guess that image will always remain with me as kind of significant of how far we have to go--not just to erase the illegal discriminations at the hands of government of which that is a part, but to erase the kind of barriers that we have in our souls and our hearts that separate us one from another because of our differences.

We have much to be done; on my part I have much greater faith in educational efforts of the kind in which we are involved here than I have in coercive efforts of the government. Though law is my profession, I have a profound and I think a life-long skepticism about what can be accomplished by compulsory means. Occasionally we have to use them and they do have a teaching function, as I will say in a lecture I'm going to give in about a week on this campus. The law has a teaching function; it's sometimes more effective at teaching than it is at compelling. But in the long run I think a teaching effort by people of good will--by leaders--holds greater promise for accomplishing the ends we wish to accomplish in employment, love, appreciation, learning, and in the actions of government.

Utah's Efforts With Chicano Problems

By Governor Calvin Rampton of Utah

THE PROBLEM

You know, I knew very little about minority problems, whether they be the problems of the Black or the problems of the Spanish-speaking before I had become governor. I had grown up in a fairly small town where there were no Blacks at all and hardly any Spanish-speaking people. My law practice had been confined very largely to corporate law where my exposure to problems of the minority was at a minimum. And so my education in this field has had to come fast and sometimes painfully over the last nine years that I have been governor. I have attempted to learn, and any mistakes that I have made have been mistakes from lack of knowledge and lack of judgment and not from lack of desire to understand problems and to attempt to approach, at least, a solution.

I learned one thing very quickly about minority groups, whether it be Spanish-speaking or whether it be Blacks, and that is that the groups are not monolithic. That is, you can't say this person is a Black, this person is a Chicano, therefore, he has all the same problems as any other member of that minority group. Because that isn't true. If you attempt to believe that, then you get whipsawed between the various groups and you soon would become confused and discouraged. So the first thing that I had to learn is that there are varying points of view within the minority groups. And it is absolutely necessary that you consider all points of view. I think

that without attempting to over-simplify, however, that we probably could classify in general classifications the general background of the Spanish-speaking groups in Utah, in three very general categories.

The first category, and I'm told perhaps even the largest number, are descendants of the Spanish pioneers. These people can often trace their family heritage to such noblemen as Captain Garcia Lopez de Cadenas, who led an expedition into the southern part of our state in 1540, or to the Spanish fathers who came into the southern part of this state 200 years ago. It was only the wealthy, titled or Church-sponsored, and their companions, that could afford to embark on such expensive adventures as exploring the New World. As a result, we have many of their descendants throughout this area. And many who are of this Spanish-speaking group can trace their ancestry that far back to these early pioneers who came in long before the Mormon pioneers or even the mountain men who came into this territory of Utah.

The next largest sub-group of Spanish-speaking Utahns are the Mexican-Americans. These are the hard-working immigrants and offspring of immigrants that crossed the border to the United States seeking a better life, higher standard of living, and in some cases, to escape persecution.

The smallest sub-group of Spanish-speaking Utahns are those that call themselves "Latinos." These are also the descendants of Spanish pioneers, but they have come to our country by way of the Central and South American countries. Interestingly enough, all of the officers at the present time of the Spanish-speaking organization commonly called SOCIO here in Utah County are from South America.

From all these groups, the contemporary term "Chicano" has surfaced as means of identity for those who are involved in the movement to awaken the consciousness of our society to Spanish-speaking people's problems and their needs.

Nonetheless, Spanish-speaking people, like other minorities, have traditionally tended to stay together for marriage, recreation, cultural identity and so on, and have, therefore, intended to remain Spanish-speaking. This, obviously, is a severe handicap in a country where government, education, work, news and recreation are entirely oriented to the English language. It is particularly critical in the area of education, where if you don't understand spoken English, it is almost impossible to learn to read or write it, either.

GOVERNMENT EFFORTS

In an effort to help solve this critical problem, we in Utah have made a move toward bilingual and bicultural education, beginning with day-care centers for migrant pre-schoolers, and working our way up through the high schools. There is a grant application currently

pending that would fund extended bilingual, bicultural education in the five school districts in the state most heavily populated with Spanish-speaking students. It would be a significant start in an effort to help the Spanish-speaking help themselves if these programs were successful.

I'm going through a number of things here that we are doing in this state in regard to the Spanish-speaking problem. But let me assure you that I relate them not with a sense of satisfaction or an indication of the feeling that we have accomplished the solution, but only as an indication of concern and the fact that we are beginning. I hope to approach the solution of a problem so forgive me if some of the things that I relate here may seem trivial in light of the overall problem that we have to face and that we have to solve.

Affirmative Action employment

We also have an Affirmative Action Employment Program in Utah State Government. After several studies indicated that there were some serious deficiencies in the hiring procedures of our state departments, agencies and institutions, we set out to correct those problems. Orlando Rivera, who just came in a minute ago and is listed as one of the participants in this symposium, has recently been named to the State Merit Council. This council oversees job descriptions, pay scales and hiring procedures for State Merit System employees. We have also recently created and filled the position of Equal Opportunity officer in our State Personnel Department, who also is a Spanish-surnamed individual, Jack Quintana. Even though we did not set out to hire a Chicano for this position, I think it is entirely appropriate that the position was filled by a Spanish-speaking person. I feel this way because, as Dr. Richard Ulibarri pointed out in the Summer 1972 issue of *Utah Historical Quarterly*, Chicanos form the largest minority group in Utah. They number at least 40,000 persons and perhaps even 60,000 because it's often difficult to identify because of Anglosizing of names or for other reasons, but at least they form 3.5% of our population and perhaps near 5% of the population.

We have also created and filled within the last few weeks, the position of Equal Opportunity Officer in the State Highway Department--the second largest department in State Government. This new employee is named Bill Randall, but don't let the name fool you, he comes from fine Spanish family in Colorado.

Our anti-discrimination division, headed by Manuel Vigil, has been in operation for several years now, with a rather small appropriation from the legislature. Each year I've tried to increase the division's budget to compensate for inflation, increased case load, and so on, but each year I've been trimmed back. I might say that I'm acutely aware of the fact that this state organization is not doing the job as well as I would like to see it done. This is not a question of the competency of the people that are concerned

or their desire or their energy. It's just a matter of lack of funds and lack of personnel. With the number of investigators that we have in the Equal Opportunity Division, we have absolutely no capacity to go out and make independant investigations, but are entirely limited to the investigation of complaint cases. And again, I am fully aware that many of the cases that need immediate action never come to the office by way of complaint simply because the people will not complain. But I would urge you that know people that have complaints to make, to have them come into the office and register at least, because only in this way with our limited staff are we able to undertake an adequate investigation.

Ombudsman

And so there would be a direct channel of communications from the Spanish-speaking community to my office, I recently set up the position of Spanish-Speaking Ombudsman. I hired Gilbert Ramirez, realizing that the state sets an example for local governments to follow and that the state has jurisdiction over a majority of agencies and programs with which the Spanish-speaking are concerned. I don't know whether Gil is here or not but if he is, I'd like you to get to know him because Gil is one of my principle aids in this field.

Governor's policy advisory council on Spanish-speaking affairs

We have also created a Governor's Policy Advisory Council on Spanish-Speaking Affairs. We carefully selected the members to make the council representative of all segments of Utah's Spanish-speaking community. Judging by the number of inquiries about the Council we have received from other states, we are stepping out in a direction that apparently answers a need not only in Utah, but in other states as well. I might say that in choosing the membership of this council I have not acted on my own. I have taken recommendations from all organized groups of Spanish-speaking people within the state. Then I first began meeting with this group, because I had no other organized group with which to meet. I met regularly with the Board of Directors of SOCIO. But as I say, you quickly realize that you can't get a cross section of opinion from meeting with one group. With the help of SOCIO we expanded the group in an attempt to get as broad a cross section of the Spanish-speaking community as we could find as this advisory council.

I meet with this group of eleven on a monthly basis, and they bring me grievances and complaints pertaining to all state operations and employees. Obviously, anyone could do this--that is, bring in complaints--but a very important contribution the council also makes is recommending ways to alleviate and solve those problems in state agencies, departments and institutions. I am pleased to report that this group has become an effective spokesman and sounding board for the Spanish-speaking community in Utah. And, fortunately, the communication is two-way. The members of this committee have been

instrumental in explaining decisions, policies, and circumstances that occur in state government to their people, so that misconceptions and misunderstandings between my office and the community may be held to a minimum.

Representation in law enforcement

In the area of law enforcement, the State has tried to set an example by hiring a Spanish-speaking person in the Division of Corrections. Mr. Al Garcia is a contact for Spanish-speaking Americans who run afoul of the law. He can identify with their special problems involving the law enforcement and corrections process and can help them to understand and adapt to it. In addition to being a parole officer, he is an overall trouble shooter in this delicate area of state government relating and reacting to its people.

I have also appointed a Spanish-speaking Utahn to sit on our Board of Corrections. She is Estella Cordova, who I believe lives in this community of Provo. She can influence the development of policy and provide a different point of view from what has traditionally been represented on this board that frequently interacts with Chicanos.

County Chicano Ombudsman

Utah's Law Enforcement Planning Agency has also approved a grant to pay the salary of a Chicano Ombudsman to work with the Tooele City Police and Tooele Sheriff's offices. This will hopefully prevent another ugly situation, such as occurred last summer, from recurring. The law enforcement planning people are also considering funding similar projects for Ogden and Layton.

Chicano lawyers and law students

There are now nine Spanish-speaking students enrolled in the University of Utah Law School, and a program is underway to recruit more. And I am sure that in Dr. Lee's law school here at the BYU there are a number of Chicanos that are enrolled and I think that this is particularly significant because I believe there is not a single Spanish-speaking lawyer practicing in the state right now. If I'm wrong I'd like to be so informed. And the fact that we have this large a number in the law school at one time is very encouraging and it is my hope that a substantial number of them will stay and practice in this state, although I'm aware that quite a number in the University of Utah Law School at least have been admitted from other states. We also have at the University of Utah Law School the first Spanish-speaking professor. Professor Benjamin Moya specializes in law and psychology, and will definitely be a person Spanish-speaking students can identify with.

Cultural awareness training

We have a number of Utah Highway Patrol Troopers that are Spanish-speaking, one with 14 years seniority. Highway Patrol officers were also involved in a Pilot Project over the last year and I'd like to say a little about that pilot project and depart from my prepared text. This is a project in cultural awareness and sensitivity. We began it about a year and a half ago--two years ago--with the series of pilot projects. The students in the class that we first selected, and I think that there were some 30 of them, were members of the Highway Patrol. And our objective was to carry out about a 20 hours course dealing with the culture, the heritage, and the traditions, of the Spanish-speaking peoples. We went through that first course and it was a little bit of a fiasco, frankly. The first course ran about two and a half months. And sometimes I had to twist a few arms to compel attendance there. But at the conclusion of this first course, I asked that each Highway Patrolman that had been in the course write a critique of the course and the suggestions for improvement of future courses. I asked that they not sign them, that they not be read by the supervisors until I had read them, and that they turn them into me and allow me to read them first to see what the complaints were. The complaints were almost identical. First was that there was too much repetition. That was easily corrected. The second thing was that the instructors by their initial approach created a mood of confrontation rather than a mood of cooperation.

In preparing for the second course, the group preparing it went over these critiques and the second course, also involving highway patrolmen, was much more successful. In the third pilot project we had also Black culture and traditions. I asked the legislature that met a year ago last January to make an appropriation of $50,000 for the current fiscal year--the year we're now in--to carry this program along, hoping that we would be able to put 500 of our law enforcement officers and our social workers through this program. It was successful enough in its first year that the legislature again in a recent session appropriated another $50,000 for the fiscal year which begins July 1st.

Now I've been asked by some of the legislators that question the effectiveness of this program, "What do you hope to do by this? Do you think that in a 20 hour course you can take a person who may have a latent prejudice within him and make him understand fully and make him lose all of his prejudice?" I have to admit that you can't do that. The one thing that I would like to achieve more than anything else out of this is just mutual respect and understanding on the part of some of the Anglos that work in state government in connection with minorities that the minorites, be they Black, be they Spanish-American, do have a history and a tradition, and a culture, that is just as much a source of pride to them as any person, whatever their national derivation. And I believe that we are having some success. It is much too early to determine. But very much I want to have this program continue.

I want to have everyone in law enforcement, I want everyone in social work, I want my first line and second line supervisors, all to take this course and I hope that within the next year it will be required for a teacher's certificate by the State Board of Education or by those school districts that have substantial minority populations in them. I think we often have our young teachers come to the classroom after having finished their academic work and having received their teacher's certificate, totally unaware and uncapable of dealing with a situation in a classroom where you have large groups of minority students along with the ordinary groups of Anglo students. And so I am very, very hopeful that we will be able to keep this program under the direction of the Board of Higher Education as a continuing program in this state, the responsibility being divided among the institutions. I think probably just Weber and the University of Utah are now involved, but I understand that Utah State would like to become involved in the program, also.

Health and medical services

In the area of health and medical services, the State has worked hard to implement Title 19 of the Medicaid Act which provides funds for medical services to low-income and indigent families, many of whom are Spanish-speaking. More specifically along those lines, the State of Utah has budgeted $75,000 to the Migrant Hospitalization Program, almost all of which will go to the benefit of Spanish-speaking Americans.

Our Department of Community Affairs funneled a one million dollar grant from the Office of Economic Opportunity to the Adella Corporation, an equity funding corporation, which is locally run, wholly owned and operated by Chicanos. There is also a refunding grant application now being considered that would give this worthy organization another million dollars of working capital. I might say that we're having some trouble with that refunding grant because the total amount for the country at large has been cut down. But I have authorized Bill Bruhn to go with the Adella officers to go to Washington next week to see if we can't keep our grant for the Adella Corporation at the same level it was last year. Those of you who may not be acquainted with the Adella Corporation--it amounts to a small business administration from minority small business. It's been in operation for a year and I think with definitely good results.

We have also had a very pleasant and warm relationship with the Utah Migrant Council. We have done all we can to see that they have had the advice they have needed, and have always been anxious to work with them and further their aims in aiding the migrants that come to Utah.

Also in the health care field, we are encouraging local recruitment and training of Spanish-speaking medical doctors. There are now 15 Spanish-speaking students enrolled at the University of Utah Medical School. And, I am also proud to announce, we will get our first

practicing Spanish-speaking M.D. This man will be at the Tanner Clinic in Layton. I would like to personally thank Dr. Noel Tanner for his efforts in this regard. Once again, when you speak of beginnings, that is a very, very modest beginning, for one doctor--one Chicano doctor with a population in this state of 40,000. But you have to begin.

Other Chicanos on councils

In addition, there are now Chicanos serving, or have recently served, on the School Textbook Commission, the State Manpower Council, the Family Services Board, the Comprehensive Health Planning Advisory Board, and the Weber State College Institutional Council, among others.

SUMMARY

I've tried to outline today some of the things we are attempting to do in state government to "Pool information from all quarters on the needs and challenges of the Spanish-speaking Americans" in Utah. If that sounds familiar, it should. It is the first of the purposes and objectives that are listed as the basis for this symposium. And, in effect, through the various programs, people and groups I have mentioned, we in Utah state government are attempting to conduct a day-to-day symposium of sorts of our own.

Again I want to compliment those who have organized this symposium. Again I want to emphasize that the fact that I have made a recital here of a number of small steps does not indicate a satisfaction, but it is merely intended to indicate on my part to you a concern and a desire and a willingness to cooperate and communicate in an effort to better the conditions of all of our minorities in this state, because I believe that only by bettering the conditions of all minority groups, as President Oaks has pointed out that all of us in some regard belong to some minority group or another--only in that way can we raise the living standards and the well being of the whole of our people. Thank you very much.

PART II — WORKSHOPS

CHICANOS—

DEFINITION OF TERMS

Historical Analysis of Terms

By Clark Knowlton, Sociology,
University of Utah

I want you to recall that when the first Anglos came into the Southwest and confronted the first Spanish-Mexicans or whatever, that each one represented ideas, prejudices and values that had been handed down from a colonizing power. That is, Spain and England had confronted each other for hundreds of years in Europe and also in the New World. Even when there was peace in Europe, there was still war in the Carribean between the Spanish troups, government officials and English pirates and sea rulers. So that each one viewed the others through what could be called lenses of hostility that went back hundreds of years. Then when the Americans conquered the Southwest, there were only two terms that were used on down through to the 19th century. One was Mexican, with all the derrogatory means of saying it such as "Mex" and so on. "Mexican" was used by Anglo-Americans to refer to the Spanish-speaking people of the Southwest. The Anglos were not willing to grant them equality or citizenship and they competed with the Mexican-Americans, or Mexicans, for control. On the other side, the Anglos were called *Americanos*, also *gringo*, and a lot of derrogatory names. And on that side it meant an unwillingness to occupy a subordinate position to the Anglo-Americans on the land that their ancestors had settled. I want you to recall that the history of the Southwest is a bloody history, indeed, in which Spanish-speaking, English-speaking and Indians have fought each other for control of resources and for political control of the area. It was not until almost the end of the century that other terms came into existence.

Now northern New Mexico and southern Colorado were isolated from other Spanish-speaking groups, and in the 1880's another term, the Spanish-American, came into existence. It began among the upper-class

Spanish-speaking people who were very much aware that the incoming Texans had very derrogatory feelings and prejudices towards those whom they called Mexicans.

Also at this time there were quite a few poor people who were coming across the borders from Mexico to work in the mines and railroads in New Mexico so that in New Mexico and southern Colorado the term "Spanish-speaking" came into existence. Even today, many of the peasant people of the north, who would develop considerable hostility towards you were you to call them Mexicans or Mexican-Americans, when there are no Anglos around to hear, when they are talking among themselves, they still call themselves the Mexican people.

Elsewhere in the Southwest the term "Spanish-American" became a nicey-nice term connoting the culture-rating and assimilating Mexican-American. This term developed because everybody "knew" that the common Mexican was lazy, he liked to sit beside a cactus--everyone knew the Mexicans had no ambition. So what was an Anglo to do with a Mexican-American who was a landowner, a prominent politician, banker, or businessman, and there were many like that all through the Southwest history. What were they to call these people? Obviously they couldn't be Mexican; it must therefore be the Spanish heritage. So they became "Spanish Americans" and you had another put-down of the word "Mexican."

Elsewhere in the Southwest another term developed--"Latin American" that also referred to the middle-class guy who was making it in the Anglo society. An Anglo-American president of the Chamber of Commerce couldn't say, our "Mexican-American" or "Chicano" businessmen, but it was alright to say "Latin American" businessmen. Somehow by not using the word Mexican it seemed to imply that these people were acceptable.

Around World War II, the term Mexican-American was coming into use among soldiers of Mexican and Mexican-American origin who came back after having met each other in the Army camps and forged an identity on the field of battle and in the training camps. And so this term began to spread rapidly around the Southwest in the 1940's and 1950's, but it did not make any impression in New Mexico except in the south and it began to encroach upon the use of the terms Spanish-American, and Latin American.

Now the word Chicano has been in use around the Southwest for I guess a century, but it was a derrogatory term and it meant the poor person, the peon, the poor man who had no skills, the unskilled worker, often-times an agricultural worker--someone who was looked down upon by both the Anglo-American and the middle-class Mexican-American. So the term Chicano had the meaning of someone without culture, without ambition, someone whose morals were questionable, who was illiterate, and someone you would not want your boy or girl to marry. We had a very heavy Mexican migration into the United States from 1900 on, and the term then began to spread throughout the Southwest, these people brought it with them. And then as the sons and daughters

and grandchildren of these people began to move up into the high schools and the colleges, they brought the term Chicano with them. Sensing that it had been used to type them in a derrogatory way, they turned it around and made it into a term of affirmation as was done with the term Yankee. Now remember that the American colonists were called Yankees in a sense of derision, a put-down term used by the British soldiers and troops during the American Revolution and before. And the term Yankee had a very bad connotation. Well, the American colonists, in search of a term that would give them identity, one that they could use against the British, developed the term, Yankee.

Label Acceptance

By Ted Lyon, Spanish and Portuguese,
Brigham Young University

In San Antonio the term "Chicano" was used as early as 1926. It is not a term that was recently invented or defined by anyone. Although I came from a rural town, the term "Chicano" never had a perjurative sense--we were the Chicanada who went up north. When we got to Iowa, we always looked for the Chicanada of Iowa, or Chicanada of Mason City, or Minneapolis. So it was not a perjurative term. Now in San Antonio I find that the Mexican-American ethnic block itself is a very divergent group. You find some people in San Antonio right now who are middle class or upper-middle class who say, "No, the term Chicano is a perjurative term; we don't need it." And you find other Chicanos who are upper-middle class who would say, "It makes no difference to me; I've known who I've been all the time." We have to speak of enclaves when we talk about the Mexican-American culture in the Southwest. In the 20's the majority of the people in Mexico that came to the United States fleeing the revolution came to San Antonio. And so when they came to San Antonio they were full of this nationalistic fervor of being *Mexicano*. They were a people, and they brought a very strong ideal of Mexicanidad. And this still exists very strongly in San Antonio. The University of Texas at Austin made a survey in San Antonio asking the people, "If you have to be classified as an ethnic group, what do you want to be classified as?" And 65 percent of the people said *Mexicano*, I am Mexican. 35 percent said Mexican-American, and 5 percent said Chicano. Now the ones who were saying *Mexicano* were asked, "Would you object to being called Chicano?" "Well, no, because I know that I'm *Mexicano*, so it doesn't matter." And it seemed like the 35 percent Mexican-American said, "Well, no, I'm a Mexican-American, I'm not a Chicano and I'm not a *Mexicano*." So again you see the divergence. When you go to New Mexico, it's a different thing. I don't think that you can really classify.

I Am Chicano—A Definition

By Gloria Ramirez Widger, a graduate student at Brigham Young University

So many of us don't know what a Chicano is. Our feeling about the Chicano is that we're more than Mexican-Americans because we're not citizens of Mexico. If we tell people, "I'm Mexican," they say, "Fine, what state in Mexico are you from?" If we say, "We're Americans," they say, "Can you be more specific, American what?" Nationally speaking, I am an American, but if you want to be specific, I'm a Chicano which means:

First, my heritage is from Mexico. My grandparents came from Mexico, they did not come from Brazil or Peru or Spain.

Secondly, I have Indian blood--if you don't have Indian blood you're not Chicano because that's what a Chicano is. He has Indian blood and he has Spanish blood from the Mexicans from Mexico.

Thirdly, you feel Chicano, you identify with Chicano. Spanish music does something for you, you enjoy it, you take pride in the Chicano accomplishments and their joys and their triumphs because they're your joys and triumphs. A Spanish surname does not mean much in identifying a Chicano. My name is Widger--which I got from my husband, and I'm a lot more Chicano than a lot of Ramirezes will ever be. So name doesn't have that much to do with identifying a Chicano. If you don't feel Chicano, you're not Chicano. There are a lot of people with Spanish surnames that meet every qualification, but they don't feel Chicano. If you don't feel Chicano, you're not.

Fourth, the fact that you are a Chicano, growing up in an Anglo neighborhood adds something to your personality. One of my girlfriends said to me, "Gloria, the way I see it, you're not a

Chicano unless you have a complex." And I said, "I think you're right." If I don't have a complex, I'm not a Chicano because a Chicano grows up with racial discrimination.

Fifth, even though a Chicano is accustomed to living part of the time in an Anglo culture, he's also accustomed to living part of the time in his own Chicano culture. When I came here, my Chicano culture was taken away from me and I was 100 percent in an Anglo culture--and something was missing. Yet, if you take away the Anglo culture from me, you take away part of my Chicanoism, too. I've got to have both cultures, because a Chicano is accustomed to living in and expecting both.

LAW ENFORCEMENT

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Cultural Aspects of Police-Minority Relations

By Bernardo Ortiz de Montellano,
Director of Chicano Studies,
University of Utah

CLASH WITH THE POLICE AS A SUBCULTURE

Armando's book, *Ando Sangrando,* emphasizes that the Chicanos had a particular problem with the police. What I'd like to emphasize on my side is that it's not just Chicanos, but it happens to blacks and other people. The problem is not so much with the Chicanos but with the police. It's not really our problem, but their problem. I think what is happening when someone encounters minorities and dissidents in general is a clash of two different cultures. You can think of subcultures and organizations in terms of their concept of risk of order--what kind of disorder will a subculture of an organization allow before they think something is in danger of happening. For instance, you can take an organization such as the university in terms of diversity of life style, of opinions, of hair, dress; whatever is tolerated and seen as normal and not as threatening would be different in this university from the University of Utah, and the University of Utah from Berkeley, which would have what we call a high risk conception of order.

And I consider the police as a minority subculture with its own unique characteristics. I would like to list a couple of these characteristics.

First, in the police subculture, because of the nature of the job, the men are trained to regard anything that is slightly irregular or out of order as suspicious and as a potential threat. They pick up visual cues to which they respond as they move

throughout the community. They would like, then, to minimize the ambiguities of judging these cues by taking the most restrictive definition to what is potentially disrupting.

Secondly, the police profession has an intense feeling of danger, which to some extent is valid and to some extent is invalid. But they have the perception of it, and when we're talking about relationships between minorities and police, one of the things you have to keep in mind is that the mutual perceptions of the police toward the minorities and the minorities toward the police are just as important as the facts of the situation. Perception can affect behavior just as much as any objective fact. Thus, if the police perceive that they are in a dangerous situation, this leads them to try to minimize risks.

Thirdly, the paramilitary organization of police--the police military model--also leads to a very marshal conception of order which is again low risk--everybody should behave the same.

So you have, then, the police, whose subculture is very low risk, interacting with other subcultures whose conception of order may be quite different from the police, and it may be even different from the dominant majority as to what constitutes a life style--whether one should dance in the street or not at night, what you should do with your social life, what level of noise and boisterousness constitutes just a decent party and what constitutes a disturbance of the peace. So that there's always this clash because two subcultures that hold different value systems are liable to clash if forced one against the other.

SOCIAL ISOLATION OF POLICE SUBCULTURE

Another characteristic of this police subculture is their social isolation. Their social life is unusually high with each other, as compared to other professions. Off-duty policemen and their wives spend more time with other policemen and their wives than the ordinary occupation. This is shown in a study done by Scolnik at the University of California. The sense of danger in a military organization provokes a sense of solidarity, so this is one of the key values: protection of one another and protection of the organization. And there are some more routine reasons for their social isolation. The odd working hours mean that they are going to be out of phase with some of the other people in society, and now that you are patrolling in cars instead of on foot means that the neighborhoods in which you work are again alien. So I think that these few things can provide a model with which we can give some explanation as to why there is this mutual distrust and dislike that exists between minority groups and the police. And it exists pretty much country wide.

NEGATIVE ATTITUDES BETWEEN POLICE AND MINORITIES

Lewis Harris did a survey of public opinion in Utah in 1971 on attitudes toward the police and found that, by and large, the white majority was very positive toward the police and that the black and Chicano community had much, much higher negative feelings about the police. The white majority reacted positively 77%, whereas the Chicanos were only 49% positive and the blacks were only 47% positive. So there is distrust and dislike from the minorities toward the police in this state and in the United States. And this corresponding dislike and distrust is part of the police subculture. And as with the perceptions that we have to deal with, these dislikes then work against each other and create some very, very serious problems for the future.

Responsibility of the Legal System Regarding Bilingual Minorities

By Monroe Paxman, Law Enforcement, Brigham Young University

UNDERSTANDING BASIC RIGHTS

During the time that I've worked in the justice system as a lawyer and as a judge, I really look back with a great deal of regret and chagrin at the lack of understanding and the lack of helpfulness that many times has occurred toward people with different language backgrounds, including Chicanos. There are a number of Supreme Court decisions which are beginning to point out the importance of several factors that are guaranteed even more to a person who has language translation barriers than to a person who speaks the language of the majority in America. Think how complicated the legal process is if you're trying to explain to a person what he's charged with, and you don't know his language and he doesn't know yours. Think how difficult it is for a person who doesn't speak English to understand what his legal due process rights are, even though an officer may try very hard to explain that you have a right to an attorney, that you have a right to be silent and not incriminate yourself, you have a right to an understanding of the charge against you, you have a right to be considered innocent unless proven guilty beyond a reasonable doubt. You can have your attorney with you at the time you're questioned as a suspect, and you don't need to answer any questions until that occurs, you have a right to be released on bail or on your own recognizance--try that one, for example, if you're a Spanish-speaking person.

Now the case that I can think of that is most appropriate to understanding this of the necessity of understanding your rights before you can be processed according to your rights is the case of Gallegos vs. Colorado. This was a Spanish-speaking young man, but he was also only 14 years of age, which complicated the process. But the court dealt mainly with the fact that a person needs to understand what his rights are before he can be held responsible for having waived those rights. Let's put this over into the context of a case that happened right here in Provo, and we can contrast two cases of men of widely differing language backgrounds and social contacts and social position who were charged with a similar offense. Both of these came before me when I was serving as a judge. Number one was working on the railroad section and was a Spanish-speaking citizen. Both of these men were charged with molesting female children. When the police picked up the Spanish-speaking person, they took him immediately to jail. They asked him if he had people who could sign for him to guarantee his appearance if he were to be released and he either knew no persons who had property who could guarantee his appearance or he didn't understand, and he was placed in jail Friday afternoon and didn't come before me until Monday morning. I was not notified that he was held. The police simply took him there and said they couldn't get anything out of him. He didn't seem to understand, and they didn't make any effort to find an interpreter who could explain what his rights were. He made no calls to anyone. No one came to see him. Whether his family even knew where he was remained a question when he came before me on Monday morning.

Let's get the contrast first. The other person charged with the same offense, but at a different time, happened to be a superintendent at a department out at Geneva Steel. The police, when they had the charge, called him on the telephone and asked him to come into the police headquarters. He was not picked up. He arrived at police headquarters with his lawyer. They released him on his own recognizance, which basically means that they trusted that he would not disappear and that he would appear at the time set for trial. No bond was set, so when he was brought in for his appearance before the judge, he had never been detained, he had never been arrested. The difference in position was justified by the police on the basis that, obviously, a person who has a job earning multi-thousand dollars per year as a superintendent at Geneva Steel would not run away. He had his lawyer there who vouched for him and he had any number of influential friends who could vouch for him. Now, as Mr. Montellano pointed out, sometimes the problem of the difference in station of a minority person is such that it isn't intentional that the law enforcement system discriminates against a person who doesn't happen to have influential friends who can vouch for him but the simple restriction of his social life makes it so that he may not have as many individuals who would know how to call and say, "I can vouch for this person and I'd like to have him released," or to bring factors to the attention of the officers that would make this possible. I believe what this indicates in terms of the system of law enforcement is that, first of all, we should have interpreters and friends of the

court available who, in a sense, can go to bat for a person who doesn't need to be held. Now, for this man who was held from Friday afternoon to Monday morning with no contact, no interpreter, and no appearance before a court, first of all, we, as courts, need to make sure that people who may have a difficulty understanding their rights and the charges and what can be done, are given careful explanations in their own language of what can be done. Persons should be appointed to make sure that friends are notified so that anyone who could post bail or guarantee his appearance could come in and sign a surety bond or, as the people from the Geneva Steel Plant did, simply say that this obviously is a man who will appear and you don't need to worry about it. Now, the fact that the Chicano had only been in town a few months, and the man from Geneva Steel had been a life-long resident of Provo would make a difference, but we ought to be organized in such a way that individuals who have difficulty understanding and have difficulty establishing themselves at least can have all the advantages of getting in touch with their friends and acquaintances, so that they can at least have the possibility that someone can come in and swear out the basis for their release.

So, we have mainly exposed duties on the part of the system to equip itself so that people with language and understanding barriers can be guaranteed that they will have explanations in their own language and opportunities, special opportunities, to get people who are acquainted with them to come and assist them.

CULTURAL DIFFERENCES IN COURT

There's a cultural difference that I've observed that we need to understand. When this man did come into court, he was so very respectful of authority. He seemed awed and overwhelmed by being in a court with a judge sitting on a bench with the flags there and the officers and so on and all the protection and trappings of authority and power, and mostly said, "*Si, si.* Yes, sir." It was a total orientation toward almost undue respect for the situation and the persons involved in the authority situation. Now, sometimes it's not quite that way. Sometimes you get a revolutionary reaction, fisty arrogance, or a you're-not-going-to-push-me-around attitude. But in general, someone who has this undue respect for those in authority may unconsciously give up more rights than he should. So, again, there needs to be that very careful explanation in their own language that to remain silent and not admit an offense is a right in America. And it is not a sign of disrespect to maintain those rights.

The father's role is a strong one in a Spanish family. Sometimes, when a father comes into juvenile court, his role is unconsciously undermined by the probation officers, etc. I recall a situation and it embarrasses me a little when I think of it, and I'm sure that Dr. Morales in the psychiatric service will be interested in this at least. A group of children in a family had been referred to our child guidance clinic here in Utah County. But the father

would never take part, I suppose, because of the feeling that his role as leader of the family might somehow be threatened or maybe it was a natural reaction against being forced into a treatment, a therapeutic situation. In the process, some of the children were referred to the juvenile court, and, ultimately, we had the right to require the family to participate in family group therapy. The psychiatrist and the psychiatric social workers in the child guidance clinic felt that it was so important to have that father participating in the family group therapy that they suggested that if we had the power to order him to do so that we do so, and we did. And, do you know, that when he failed to make his appointment after being ordered to attend, we held a contempt of court proceeding, and he still refused to go, and you know, we jailed him for his failure to enter into a therapeutic situation. It's shocking, isn't it, but it happened.

TENDENCY TO DETAIN MINORITIES

I think that the studies indicate that among minorities, and the Spanish-speaking people would be included in this, that there is a tendency of officers to arrest more, rather than to give a citation to come into court. There is a tendency to detain more, to place in jail or detention more, and for longer periods, because of the feeling of the lack of understanding. And so, our record is not too good in dealing fairly with those who most need understanding and fairness because of a lack of communication skills. And I guess that's plenty and perhaps too much for my contribution.

Political Influence on Minority Discrimination in Law Enforcement

By Armando Morales, Department of Psychiatry, UCLA

LEGALIZED DISCRIMINATION IN LAW ENFORCEMENT

I'll just make a few brief comments. It's true I'm in mental health in the Department of Psychiatry, UCLA, but prior to entering the mental health field, I was in the criminal justice system. I was employed as the senior deputy probationary officer for nine years in the Los Angeles County probation department. So I have some understanding of the criminal justice system. And I've done quite a few studies of law enforcement. The few points I'd like to make are that, in reference to the history of police in America--and we adopted the model from England--minorities have historically been discriminated against from entering law enforcement. The persons who became police officers in the United States in the late 1700's and early 1800's were primarily white European immigrants. There were very few Blacks, Native Americans, or Mexicans that were allowed to enter law enforcement--primarily because our society was very discriminating against these minority groups. That factor of discrimination has existed right up to the present time. There are federal laws in this country that stipulate that if any agency receiving federal funds discriminates against the employment of people on the basis of admissity, race, or religion, etc., then that agency will not receive any federal funds. That's under the 1964 civil rights statute. However, there is an exception and that is in the area of law enforcement. So, Congress permits law enforcement agencies to discriminate against the high rate of minorities and not lose any kind of federal funds. This is in law,

and I think that our colleagues here can verify that very point. That, to me, is extremely intentional, and it provides a function--it keeps minorities out of law enforcement. In Los Angeles, Mexican-Americans comprise 25% of the population, yet they only comprise about 5% of law enforcement personnel. Blacks comprise only 3%. Although minorities comprise almost 40% of the people in Los Angeles, they only comprise about 9% of all personnel in law enforcement. So, then again, that is very intentional.

HOW THE PENAL SYSTEM DISCRIMINATES AGAINST MINORITIES

Our courts are very fair with those who appear before them. But if you look at the whole practice of law enforcement, the law enforcement agency is the gatekeeper of the community. The law enforcement agency determines who enters the criminal justice system. And because of the dynamic which I presented earlier in my talk, that is, the more police you have in a given community, the higher the crime rate appears to be, we tend to assign by far many more police in minority communities because we expect them to commit more crimes. Then it becomes a self-fulfilling prophecy because they begin arresting many more people, so you find minorities being over-represented among those that appear before the courts. There is an attica syndrome building in this country. What I mean by that is that more and more minorities are entering in the criminal justice system. Eventually, we will have 90 to 95% minority inmates in jails or in prisons. In Los Angeles, where minorities comprise about 38% of the population, primarily blacks and browns, they comprise almost 80% of the people who are placed in jail. And given population trends as they exist in the United States, by 1980, I think that 90 to 95% of all persons arrested in Los Angeles County will be black and brown citizens. So, because of more police in minority communities and more arrests, you will find more and more minorities entering the criminal justice system. In other words, there isn't equal likelihood that others have the same chance of appearing before courts in the criminal justice system.

MINORITY POLITICAL INFLUENCE ON POLICE POWER

Another point is that in our country, because of what McCarthy was talking about in the mid 1950's, Chief Parker very much picked up on that philosophy and saw the police as now assuming a new role in society and that was to not just police private activity, but to police political activity. And Chief Parker saw the Los Angeles Police Department in the 50's and 60's as the last force to maintain a free society in America. What we are hearing today about the Department of Justice, Watergate, U.S. Attorney General Mitchell, etc., isn't new to persons of minority background. They have seen a lot of political involvement on the part of law enforcement in trying to suppress a lot of political activities on the part of minorities. So Watergate really isn't shocking to poor people and minorities.

What I view as the basic factor in conflict between minorities and law enforcement is the fact that Mexican-Americans or minorities are politically powerless--hence they really have no say so as to how they are treated by the law enforcement agency. And there is a very direct relationship between political power and the way law enforcement treats people. And that is that the more political power there is in a particular community, the more that the law enforcement agency does what that minority community wants in the law enforcement agencies, and the law enforcement agency determines the type of policing they will do in a particular community.

So my thesis and my recommendation is that if we want to see a reduction of conflict among minorities, poor people, and law enforcement, the poor people and minorities will have to have much more political power. Otherwise we will continue to see this conflict between law enforcement and minorities.

HEALTH AND MEDICAL SERVICES FOR THE SPANISH-SPEAKING COMMUNITY

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Mental Health and the Mexican-American

By Armando Morales, Department of Psychiatry, UCLA

I'm going to restrict my comments to mental health and the Mexican-American. There are some very interesting things going on as it pertains to mental health and the Mexican-American. Earlier today I was talking about the educational system and how it screens out persons of Mexican descent. The same kinds of dynamics exist in mental health services for Mexican-Americans. They are screened out in many different ways. There are different theories about Mexican-Americans and mental health. On one hand, you will find many social scientists in the literature that will say that Mexican-Americans cannot benefit from psychotherapy, that they don't have the intelligence or insight, that they are not articulate and so on and so forth. On the other side of the coin there's a group of Mexican-Americans or Chicanos, if you want to use that term, that say mental health, psychotherapy, psychiatry, all of that is nothing but an Anglo or Jewish game, that it does not pertain to Mexican-Americans, that Mexican-Americans do not have mental health problems. So what you in effect have is two opposite points of view that result in the same conclusion which is that mental health, psychotherapy, psychiatry is not for persons of Mexican descent.

HISTORY OF PSYCHIATRY IN MEXICO

I've been doing some research on the history of psychiatry written by Franz Alexander. He has a book by that title, *History of Psychiatry,* but he completely omits the history of psychiatry as it existed in Mexico and South America, and with the exception of three sentences, he completely omits the history of psychiatry

as it existed in Africa. I also was able to find some articles written by Gelo Bensaso, a Mexican Psychiatrist, in which he and a father, Unquilo Garabay, a Catholic priest, were able to interpret some old Aztec writings regarding the history of psychiatry, and they came out with some very interesting information.

PSYCHO-SURGERY, DRUG ALTERED BEHAVIOR AND PSYCHIATRIC CLASSIFICATION AMONG THE AZTECS

For example, when you read the history of psychiatry as it pertains to psycho-surgery, they credit Wilhelm Herb who lived from 1840-1921, a German psychiatrist, with being the first person to pioneer the area of psycho-surgery. But the Aztecs were actually doing this psycho-surgery in the fourteen and fifteen hundreds. With regard to using medications to alter human behavior, Europe is given credit for having pioneered this area in the 1800's, but the Aztecs were already using various kinds of medication and herbs and potions to alter various kinds of human behavior. The Aztecs already had developed psychiatric classifications such as psychotics, neurotics, sociopaths. They used different terms but primarily the behaviors were the same. The history of psychiatry as written by Franz Alexander gives large credit to Freud for having discovered the unconscious, but according to the old Aztec writings the Aztecs were already delving into the unconscious and doing dream interpretation in the fourteen and fifteen hundreds.

But when Spain conquered Mexico, there was an immediate clash between European medicine and psychiatry and Aztec psychiatry. And because of the power and might of Spain, European medicine won out over the Aztec medicine and psychiatry.

MEXICAN FIRSTS IN PSYCHIATRY

But even though there was this clash, it's interesting to see that the first hospital for the mentally ill established in North America was not established in the United States but rather it was established in Mexico. And this occurred in 1657. The first hospital for the mentally ill established in the United States occurred many years later in 1752 in Pennsylvania. The first department of psychiatry was established in Mexico in 1860 and there was not a department of psychiatry established in the United States until the early 1900's. So there were numerous hospitals that were established for the mentally ill in Mexico between the period of 1567 up to the current time. The first psychiatry residency training program was established in Mexico before it was ever established in the United States and that occurred in 1910, in Mexico. The whole notion of community mental health and primary mental health prevention occurred first in Mexico in 1951. It did not occur in the United States until about 1962 or 1963. The point I'm trying to make is that psychiatry is not something that is new to persons of Mexican descent but that they have had a lot of experience with psychiatry.

MENTAL HEALTH PROGRAMS FOR MEXICANS IN THE U.S.— UNDERUTILIZATION

Psychiatric mental health programs for persons of Mexican descent residing in the United States is a fairly new phenomenon. There is something that is occurring in this country that one could call underutilization of mental health services by Mexican-Americans. Many people draw the conclusion that because there are so few Mexican-Americans in state mental hospitals in the state of California, that they really don't have any mental health problems. When actually the fact is that if one is experiencing mental health problems and can only communicate in Spanish, and you place them in a mental hospital where the language spoken is primarily English or only English, the person will decompensate and actually get worse. So by necessity many Mexicans and Mexican-Americans have preferred to stay sick at home rather than to be hospitalized and be placed in the state mental hospitals. Whereas you find the underutilization factor in some mental health services, you also find Mexican-Americans overutilizing mental health services. To cite an example, in East Los Angeles there is the East Los Angeles Mental Health Department located right in the East Los Angeles community and it is surrounded by about 70% Mexican-Americans, and that mental health service is utilized by Mexican-Americans. About 90% of all the patients there are persons of Mexican descent. Two miles down the street there is the USC County Psychiatric facility that is also surrounded by 70% Mexican-Americans and yet only 6% of all the patients being seen at that psychiatric unit are persons of Mexican descent. So in the same census tracks in the same community you find a factor of underutilization, 6%, and a factor of overutilization, 90%, yet the population is identical, 70% Mexican-American. Everything is controlled for socio-economic level, and so forth. The primary difference between the underutilization and the overutilization factor pertains to ethnicity of staff as not one of the staff at the USC Psychiatric facility are persons of Mexican descent, whereas 80% of the staff at the East Los Angeles Mental Health Services are persons of Mexican descent. Secondly, not one of the staff, psychiatrist, psychologist, psychiatric social workers are of Mexican descent or can speak Spanish. None of them speak Spanish at USC while at East Los Angeles Mental Health about 80% of them do speak Spanish. Plus there is a third factor of attitude that Mexican-Americans feel less accepted at the USC facility vs. the East L.A. Mental Health facility. But these are only hypotheses and they will have to be subjected to some very careful research, but I think they are very powerful variables that we see in overutilization and underutilization.

Mental Health Services in Utah

By Ben Mortensen, Clinical Psychologist, Utah State Hospital

THE UTAH STATE HOSPITAL

Let me talk about mental health services here in the state of Utah. I, of course, work at the State Hospital and we have five different units, actually six, although we double up one unit and we call it the Children and Adolescent Ward. These are actually two wards. We have a hope unit. A "hope" unit is a geriatrics unit, and this is for the treatment of the aged. State I at the mental hospital is primarily for the mentally defective and State III is primarily these days a drug-oriented program. And we're using a lot of behavior modification there. I work on the Forensic Unit, and this is a unit that houses the public offender here in the state of Utah. And these are people who have committed felonies, serious crimes in the state and who have chosen as a condition of their probation to come to the hospital and receive treatment rather than go to jail or prison. I brought a couple of our patients that will talk to you in the next period about the treatment program that we have there. We call it a therapeutic community.

On the staff I was inquiring the other day, and we have six Mexican-American members of the staff. I suppose I'm the only professional Mexican-American that works there. My name fools you but my mother came to this country from Mexico as a young teenager. She had some frightening tales to tell of the discrimination that she suffered as a Mexican wetback. Finally she was naturalized as

a citizen in 1945 and, of course, I consider myself a Chicano. I can certainly trace my roots back to my people who came out of some of the Mormon colonies down in Mexico as well as the state of Chihuahua.

DIAGNOSTIC TESTING OF MEXICAN-AMERICANS

I do a lot of the diagnostic testing for all of these various units at the hospital because I can speak Spanish fluently, and because I have developed, during my 20 years of practicing as a psychologist, numerous very functional tests for the Mexican-American. A lot of the tests that the Anglo psychologists use simply don't pertain, but we have managed to develop a battery of tests that are very useful in the diagnosis of mental illness for Mexican-Americans. I talked to our records people the other day and in the fiscal year 1972-73 we treated 121 Chicanos; we treated 11 Indians. This year 1973-74 through the month of February we have treated 136 Chicanos and 12 Indians for a total of 148. I don't know how many Mexican-Americans we have in the state of Utah, but I'm sure there are a lot more than this that need help, that have problems, and simply do not come in for treatment. And probably the reason is the stereotype, the image that people have of mental hospitals.

THE THERAPEUTIC COMMUNITY

Our hospital was much like the stereotype not too many years ago. But we've made some tremendous changes in it, and almost all of our wards now are open wards. The particular ward that I work in, the Forensic Unit, is a maximum security ward because we have several murderers in the ward, we have several rapists, we have several child molesters, we have armed robbers, and so forth. We have everything there. It sort of divides itself up into about 50 men at the present time and about 20 women. We have an exceptional program there, I think. It's the only one of its kind that I know of in the United States at the present time, called the Therapeutic Community. It's an integrated ward with men and women both participating in the treatment process. We've seen some great things come out of our Therapeutic Community.

SPANISH-SPEAKING THERAPISTS NEEDED

I'm sure that the big problem is that there just aren't enough Spanish-speaking therapists in this state. I was looking at the American Psychological Association directory the other day and there are 40 Ph.D. Clinical Psychologists listed throughout the United States, just 40. I'm sure I'm not one of those because of my Anglo name. But I probably should be included in that group. Make it 41. Besides the State Hospital, of course, we have the Community Mental Health Centers scattered throughout the state. We have three in Salt Lake City, we have one in Ogden, we have one here in Provo, the Timpanogos Mental Health Center, and we have one down south in the Four Corners area. Now to my knowledge none of these Community

Health Centers have Spanish-speaking professionals on their staff. And I'm sure again, this is the reason why we have very few of our people coming to these mental health centers and to the state hospital for treatment. I'm sure that most of the Chicano population that's come to the mental hospital have been sent there either by judges or by probation officers, again as a condition of their probation. So they've been committed there. They have not been admitted there. That is, they didn't admit themselves for treatment. And, of course, the solution is to develop more Spanish-speaking or bilingual therapists. I know that in my practice in Arizona I had numerous Spanish-speaking patients and I can certainly attest to the fact that therapy works, just as it does for Anglos, or anyone else. But you have to have the bilingual therapist who has to have the training, who has to have the experience to do this.

THE LABEL PARADOX

I run into interesting problems in my work. Let me tell you just one because it's kind of an ironical sort of thing. We had a young man who was a Mexican-American who was committed to us for a serious crime, and it appeared as he came in that he was psychotic, it looked like he was schizophrenic; interestingly enough as I went to talk to him in Spanish he would clear right up and he could answer and he sounded normal as you or I. But if you talked to him in English, then he'd sort of kick back and get this very glassy stare which is typical of the schizophrenic patient. The Anglo psychiatrists on the ward decided that they would diagnose him as being paranoid-schizophrenic. It seemed to me that he was not this, that he was more psychopathic than schizophrenic. And yet if he were psychopathic then he could go back to court and assist in his own defense. He was mentally competent, could stand trial, would very likely be sent to prison with an extended sentence; and so rather than say, no, I don't think he's mentally ill or that he is schizophrenic, I let the doctors diagnose him as such because of one thing, I wanted to keep him there. If he were diagnosed as mentally ill, then we would treat him. If I were to say that he was just psychopathic, then he would go back and be sent to prison, and there is no treatment in prison or very little. And so the prison experience would do him far more harm than good. We still have that man in our hospital, by the way, and we have to watch him very closely, because he's very self-destructive. He can be very homicidal and he can be very suicidal. But he is receiving treatment at the present time. But this is kind of the paradox that we get into.

One of the other problems is that once you label a man, and we're great at labeling, we psychiatrists and psychologists, these labels die hard if ever. For example, take the Thomas Eagleton affair. We diagnosed Thomas Eagleton as being manic-depressive and then we gave him a series of ECT, Electric Convulsive Therapy. This is electro-shock. Why, this poor fellow will never live that down. The press will never let him live it down; for that matter, we citizens will never let him live it down. We saw that, you know,

enacted right before our eyes here in this country during the last presidential election. And so it kind of hurts me to tag these patients with these labels. Hopefully, some day we can get away from that, because I think it's a very destructive sort of thing. Once you've had some sort of illness, then I think as people, as Americans, we think there's something wrong with you, there will always be something wrong with you, and you will never overcome that problem. This is very much the way we react to these kinds of people. To keep him there for treatment, we had to label him. But if we didn't do this we would send him back to the courts and they would send him to prison for his rape charge. So we find ourselves in a terrible bind in this sense.

Again, my appeal is that more of us, more of you, get the necessary education and training to become useful therapists to this Spanish-speaking community.

Health Care For Migrant Workers

By Gabriel Vega, Health Administrator of Utah State Migrant Council

I started with the Utah Migrant Council about two years ago, and they had a health care program for all of the migrant farm workers that come into this state, and we have estimates that we have right around 15,000 migrant farm workers that come into this state annually. Most of the program when I came on was geared towards providing an access to the migrants into the medical care institutions, and also to act as interpreters between the doctor and the patients. To date we have two health centers in which we provide primary health care and also do some preventive screening and some health education. This past year we served approximately 3,000 patients, seeing all kinds of different health problems there. Most of the migrants that we deal with are Spanish-speaking. About 80% of the population or the patients that we serve are Mexican-Americans and the remaining patients are native Americans. A lot of the problems that we run across are problems that are associated with nutrition. Most of the children in the day-care and the Head Start programs that the Migrant Council operates are anemic, they have iron-deficient blood. Also, there is a high percentage of tuberculosis, especially among the Kickapoo Indians that come into the state. Also, there's usually just a lack of education, a lack of information both from the health providers and the patients themselves. There's been a big problem here in Utah to provide education for the migrants on their own level or something they can identify with. I would say that the migrant population is probably the population that has the worst health problems in the nation. Their infant fatality rate is about 300% over the national average. Migrant workers' life expectancy is right around 45.

MIGRANT DENIED GOVERNMENT AID

These problems are complicated more by the language barriers and by the laws of each state that govern medical care coverage. A migrant coming into this state is not covered by any form of state health insurance, like the Medicaid program, because of residency. We have individuals that in years past were refused access into or admittance into hospitals because they didn't have an ability to pay. But now we have through a special appropriation from the Governor's office, emergency hospitalization that provides a mechanism for payment for the migrant farm workers, for those coming into this state who are not covered under the Medicaid program because of the residency requirement.

Also, the migrants are not covered under the Workman's Compensation Act. They get hurt in the field and they lose an arm or a leg, that's their tough luck. They will not get any financial compensation if they get hurt, whereas a person that works in Kennecott or somewhere else would be entitled to these benefits.

DOCTORS RELUCTANT TO TAKE MIGRANT PATIENTS

The other thing is that even if they did get a medical card, it is extremely difficult for many of the migrants themselves to get an appointment with the doctor. Many of the doctors we have here in the state are concentrated in the more urban areas, you know, like Provo, Salt Lake, and Ogden, and in some of these more rural areas there are very few physicians, and because of the red tape that's involved in collecting and the amount of money that they get paid, they are, many times, reluctant to take patients that do have medical cards.

MIGRANT HEALTH CENTERS

This is one of the things that has led us to set up special health centers that deal specifically with the migrant population and during the summer months through the cooperation of the Health Department in Salt Lake County, we have primary health care clinics. These clinics have provided them with something that they can identify with, something that is theirs. They have their own people there and they feel a little more comfortable in communicating their problems. Still, there's a big hesitancy to just go in on their own for any problem that they may have, even though a lot of times things could be prevented if they're caught early. And I think that probably the problem is really unknown even within the Chicano community. Even Chicanos don't know just exactly what the problems are in terms of access to medical care for people of the Chicano culture.

BILINGUAL HEALTH SERVICES

I think another problem that has to be looked at is the whole thing of getting Mexican-American people and people that are bilingual in the health field. It's extremely difficult to recruit Spanish-speaking physicians and nurses. They are practically non-existent, especially in this state.

Chicanos and Medicine—Attitudes, Background, and Treatment

By Orlando Rivera, Educational Psychology, University of Utah

FOLK MEDICINE

The other day I received a letter from my grandmother. My grandmother is 88 years old, but she's very healthy. But you know, she very seldom goes to a doctor. In this letter she says she just had the flu but hated to go to the doctor because all he'd do is give her a shot. She says she'd rather fix her own medications with herbs. Then she says that she's okay now. Among our people we have a lot of folk medicine and we have to recognize that. I don't think that our people really seek out medical attention as often as they might otherwise, or as often as other people do, because of some of these beliefs. And you know, these beliefs date way back. Armando talked about the Aztecs. In the 16th Century the leading university in the world was at Salamanca in Spain, and they had a medical college there and it was the leading medical college at that time in Europe. And when the Spanish came to the New World, you all know the history of Cortez coming into Mexico City, you know, here's a beautiful city unlike anything he'd ever seen, so I'm sure it was a mind-blower, and as he came into the city one of the things he found was that the Aztecs cultivated gardens of herbs. And this was very curious to the Spanish. And so later King Phillip sent to the New World his personal physician to study the herbs cultivated by the Aztecs and to determine how they were used and so forth. And, incidentally, these have been written up in volumes and you can research them. I think the originals are in the Vatican. But what we have to recognize is that as this physician went back to Spain to Salamanca, surely

his findings were incorporated into their curriculum at the medical college. And so we would have to feel that probably modern medicine has had great contributions from the Aztecs. And I'll bet that if we looked at some of the ingredients being used in our modern medicine that we could trace some of the origins back to Spain, to the New World, and to the Aztecs. Well, our people traditionally have felt that those worked for them, and somehow if we can recognize that, then we can kind of understand sometimes their perception of the medical world.

RESISTANCE TO DOCTORS

My father-in-law died of cancer a couple of years ago, but he was 76 before he ever saw a doctor. And he wouldn't have seen one then except that he was very sick and his children insisted that he go to the doctor. The first time that he went to the doctor, they found out that he had a kidney infection due to urine backup because of a prostate gland problem. And it took some treatment to get over this. But, you know, if you would have left it to him he never would have made it. He wouldn't have known what was happening, but he wasn't about to go to the doctor.

He was supposed to go back for office visits and all that, but you couldn't get him back. It wasn't until a year later when he had a mild heart attack that again his children were able to get him back to the doctor. But this time for only one visit. Again he decided that was it. No more doctors.

I think the following year we could tell something was wrong with him; he had a lot of weight loss and so forth, and so my wife, his only daughter, is the only one that could push him around, so she insisted that he go to the doctor again. And he gave him a complete general medical and the doctor said, "I don't see a thing wrong with him; he's as healthy as can be." And my wife said, "It seems to me that something's wrong with his mouth." And so the doctor examined it and did seem to find something there, so he referred him to an ENT specialist and he did find a tumor in his sinus cavity. Well, this meant hospitalization again. It meant eventually Cobalt treatment and all that and I guess I can't repeat what he said here at BYU, but you can imagine what he said. He said, "I'll not go back to that hospital even if I..." Well, whatever he said. Anyway, he didn't go back and, of course, he died. I'm only using that as an illustration of how resistive many of our people are, and I don't think this is a unique story. Many of our people resist formal medical attention. So I don't think they are malingerers in the sense that they simply seek medical attention for medical attention's sake. I think that when they do finally seek it, they need it very badly. And we have to be very responsive to that need. And if they can't understand what's going on, or if the doctor can't understand what's going on, then, of course, I think there may be some question of the validity of the treatment that does take place.

REHABILITATION OF CHICANOS

I was telling Mrs. Haynie that I'm a rehabilitation specialist and in terms of treatment, we feel that there's an under-utilization of rehabilitation services by the Chicano community. And part of the reason is that the way our system works is that as we define eligibility someone has to be crazy before they can be eligible for rehabilitation. So here we go about that business of pinning labels on people before we'll serve them, instead of recognizing the needs as they really are.

I'm glad to see we have some Chicanos at the State Hospital. It wasn't too long ago I used to visit some of the state institutions, and I went to the State Hospital and I only saw one Chicanita there. And I went to American Fork and I only saw about one Chicanita there. And then I stopped at the State Prison and I saw 140 there, and then one day I went to the State Industrial School and they had 25% there, and I thought, "Our people aren't crazy and they're not dumb, but they're sure mean." And it's interesting that the ones you get are coming in under forensics, as you call it.

CHICANO ALCOHOLICS

I do work with some Chicano alcoholics. The approach that works for me with them in a therapeutic or counseling approach is this: Part of the Mexican culture is informal. You know, we don't always work through the institutions, so we're not that experienced in formalizing things, like contracts and so forth. So among our people the word of honor is worth very much. And I've been able to capitalize on that in that I've taken somewhat of a behavioral approach and sometimes have established a behavioral contract with some of the alcoholics referred to me. And I don't call it all that, I just say, "*Vamos a hacer un acuerdo.*" And through our *acuerdo* I say, these are the things I'll do, and these are the things they agree to do. Now they're usually pretty simple things. They've usually lost their driver's license and they want it back and I say, "Okay, if you'll come see me for every week for six months, at the end of six months I'll write you a letter to the State Driver's License Division and I'll see that you get your driver's license back. In the meantime you come see me every week on an out-patient basis, that's your responsibility. I'm going to ask you if you've been drinking or not, but you know, you don't lie to me, you only lie to yourself. But I'm going to have to ask you if you've been drinking and I expect you to maintain sobriety before I can do my part in this." Well, we specify each person's role in this *acuerdo* or contract. And you'd be surprised how many have responded to this. I've had cases that some people would call losers, and others have called loser's losers, that it's just amazing that *por la palabra* they've kept their end up. And I have written

quite a few letters of recommendation to the State Licensing Department to have them have their drivers license privileges restored.

And you know, these guys haven't let me down, and I've seen them since. I got a call the other day from a gentleman that is a cement finisher. He's doing great. He's maintained two years sobriety and made more money last year than I did, for sure. And I have a couple who've worked at Kennecott and they've gotten back their jobs and have gotten back into their old jobs, which were very responsible jobs. And once in a while they'll call and say, "thanks," and I'll say, "What for? We just worked together."

I haven't been so concerned about what we talked about in our counseling. I said, "We'll talk about anything you want to." In other words, I haven't tried and I'd like to gain more experience from Armando and those of you who've tried it; I've tried groups, couples' groups. But it didn't work for me in Salt Lake this far. Part of the reason it hasn't worked for me is that I work kind of hard to get the groups together, and the first meeting they say, "Oh, you're so and so, aren't you?" "Yeh, I'm your cousin. And you know so and so," and before we got through I think everybody was related to each other. And so as a consequence we couldn't get into very controversial areas because, you know, if I let down my defenses and say something, well, then it's going to be known to all the *gente*. So, I don't know how your experience is, but in my community, I guess it's smaller than it seems and so I haven't been able to be that successful in groups. Maybe I could get a group where they were unknown to each other and maybe we could work it.

I recall when we had some tragic incidents in Utah with the migrants because they couldn't benefit from on-going medical services, and I think that in this day and age that's tremendously unfortunate. And I think that possibly one of the most challenging things that I am concerned about is to build a body of knowledge, get people together like we are here today and share concerns and interests and experiences with others and begin to build on a body of knowledge so that we can define the kinds of problems our population experiences and then we can deal with them more effectively.

Health and Medical Services—Review and Summary

By Orlando Rivera, Educational Psychology, University of Utah

Migrants have some very serious medical problems. They have a high rate of infant mortality, and a low life span. And in a day and age like this, even a high rate of tuberculosis. The nurses in our section were very concerned that our migrants weren't getting to migrant health programs, and we tried to understand why. Sometimes it's because the last time they reported for a health program they were deported from the country. And so sometimes they're simply afraid. And I think that this is the key of what we were talking about. How can we, in our programs, gain the trust of people so that we can serve them adequately? I think that bicultural awareness training and these kinds of programs will help achieve this. In our cultural awareness training program we developed for the highway patrol, they became concerned that we were confronting them. So the Governor suggested that we not be confronting. But how can you teach people effectively if you only work on the cognitive level? I think that this is something that we need to build a body of knowledge on, and it requires a tremendous amount of research to see what will get people to change. At any rate, cultural awareness is a problem. We recommend that our people in the health services and public and social programs be more sensitive to needs of our own people.

Beyond cultural awareness, there are other problems. Armando Morales pointed out that in two communities that were matched by population and by percent of Spanish-speaking people (70% Spanish-speaking in both communities) one community had a mental health center with no staff indigenous to that community, and they had a great underutilization of those services. They had 6% utilization of that service by the Chicanos in that community. In the other

community next to it, they had a mental health center that was staffed entirely by Chicanos. They had an overutilization of those facilities. As high as 90% of the patients were of Spanish-speaking descent. The conclusion, then, is that there is a need to bring into the programs people indigenous to their own community. The problem is training. We need to start early in the high schools and junior high schools, and give students an opportunity to understand what some of these careers are. Most of them are not aware of the opportunities, and they've never allowed themselves the option to plan for a career as a nurse or a pharmacist or a doctor or what have you. A program was mentioned called "Break-Through" at the University of Utah which is trying to do this very thing--trying to develop personnel in the health services.

So, our suggested solutions are:

1. Work toward getting some of our own people into the health services.

2. Make those people already in those services more sensitive.

3. For those coming up for pre-training at universities and at other facilities, provide some sort of pre-training that will head them in the right direction and prepare them for training in the medical fields.

The indigenous Spanish-speaking staff seems to work. Where we really have the ability to relate to people, they will be responsive and the services will be beneficial.

CURRICULUM—CHICANO STUDIES IN HIGHER EDUCATION

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Chicano Studies

By Bernardo Ortiz de Montellano
Director of Chicano Studies,
University of Utah

PAST, PRESENT AND FUTURE

I'd like to give you a version of what I think the Chicano Studies curriculum courses have been, what they are now and what possible direction I think we should be taking in the future. Then I'd like to discuss some institutional arrangements.

In terms of where we've been, Chicano Studies, like Black Studies, started out saying Brown is beautiful in an affirmation that what we had was worth having. It was pretty much a renaissance of interest in our culture and in our people.

In the last few years, the trend has been towards critique of Anglo social science and a reaction against behavioralism in the social sciences.

It's fairly well recognized that there's a great evaluation going on. Whether it is too soon or not is another question. But the re-evaluation is definitely going on not only in the minds of administrators and professors within the departments, but also among the students in these sorts of programs. There are a lot of people seeking to ascertain the direction Chicano Studies and Ethnic Studies are going to have in the future.

The future lies in going beyond that which is in essence a negative kind of research into a more analytical look into our society in terms of what really causes the problems of minorities

in this society, analysis of institutional racism, perhaps internal colonialism models, but a much more analytical and well documented look into our society.

THE PROBLEM OF CONTROL—WHO TEACHES WHAT

On institutional arrangements, I think there are two very crucial things. One is who controls. Who controls the courses, who controls the teachers and who controls what gets taught. Secondly, how do you achieve whatever program, whatever degree of control you want to have? Do you build a separate department, do you form alliances, just exactly how in the college or university settings do you achieve what you want?

In my job as an administrator I am involved with hiring teachers and assigning them to courses. To do this we have an elected advisory committee of faculty and students who help to choose the faculty and the courses. And we always have a lot of tension about the question of who should be the one to teach the Chicano courses. Should it be someone who is a U.S. citizen who is born here, or should he be born in Mexico and brought over, and how old did he have to be before you no longer count him as a Chicano. Geography is also a problem. How far south do you go before you say Mexicans are okay, but Cubans aren't or Puerto Ricans or Chileans or what have you. You know the color is right, the name is right but they're not from the right geographic place. Or you have the problem of someone who is white, who is an Anglo, who's all white on the outside and all brown on the inside so that he's more Chicano than most except that his name happens to be Jones or something. What do you do with somebody like that? How do you choose? In terms of doing good for Chicano Studies, is it better to have somebody Jones or Smith who really is a Chicano on the inside than to have somebody who's brown on the outside whose name is Gonzales who's been selling you for twenty years and has no aspirations in common with any of what we call Chicano. He really doesn't empathize with the program at all but he's being used as a convenient name to satisfy a GW. This is a problem that we're really going to have to face. Because with the job scarcity nowadays, there are a lot of teachers and a lot of people who have never been Chicanos before, if they have a chance, now call themselves Chicanos and try to get in on their OEO Affirmative Action. So you have the problem of the right-wing Cuban who now claims to be a left-wing social do-gooder.

That's one aspect of who controls. The second aspect is who controls ultimately in terms of the course content. Are we going to run this thing so that the community and students can tell the faculty member what he can or cannot teach in the course.

This gets into some very diverse areas of academic freedom. It's one thing to say, yes, we'll have this course taught, or yes, we would like to have this person teach a course, but suppose he doesn't come out with what is politically popular at the moment in

his lectures. Do you fire him because he's not putting out with the current party line or whatever the shifting opinion may be? And again, who controls? We have to start defining some of these things. Up to now in most Chicano Studies programs and in most Black Studies programs, there really has been no definition of these issues. It's kind of on an ad hoc basis.

WHY CONTROL

We have a classical example in the public school system and in many programs on college and university campuses. The jargon is that we as educators have the primary objective of providing equal educational opportunities for all kids. And that in order to achieve this we have to make sure that every single youngster in any given institution received the saleable skills that are necessary to enter into the world of work. Unfortunately, our people have not, up to this point, come out with those saleable skills to go into the world of work and get the professional jobs that have been available. And then to compound things, we find that these same institutions are going to the Federal Government to take care of the needs of minority people, and we're going to set up this program and we're going to set up that program for "disadvantaged children," and we're going to enrich curriculum, we're going to provide for these youngsters the opportunity to develop their self-image, to take care of their bilingual-bicultural needs. And these institutions are receiving these funds under false pretenses because these funds in essence are not taking care of the needs of poor kids. And I would venture to say there are some whites who fall in the same category. Under Title I they should have been receiving better instruction in reading, and they're not getting it. And why is this a problem? Because the community up to this point has not taken the bull by the horns and held school administrators or university administrators accountable for their actions. And this is my feeling, and I feel very strongly about it.

Every time I read a proposal at the State Department level, the first thing I look for and find there, is that the objective is to set up a parent advisory committee that will guide this program. And it's on paper, but in reality it doesn't exist. And you could look at any district in the state of Utah that has federal funds, and you could find this jargon, parent advisory committee to guide the district to make sure that objectives are achieved. And this is my gripe with Federal funding and even with local funding.

A QUESTION OF DIRECTION

I think we need to orient ourselves as to how we see the Chicano Studies program. Is it a way of providing expertise for elementary and secondary schools, and helping provide materials for elementary and secondary schools, or are we in the job of teaching Chicanos about Chicanos, or are we in the job of helping people who are Chicanos

to get through a regular education with regular majors and minors and put them into broad areas, or are we trying to establish more Chicano experts. If we're talking about teaching just Chicanos, we may be finding more Anglos in our classes and not really talking to the Chicano and not really dealing with him much. And even if we do, we have the question of saleability. When they get through with a major in Chicano Studies, what will they do with it?

Essential to a Successful Chicano Program

By Carlos Esqueda, Academic Vice President of the University of Utah

In my position, I'm charged with the responsibility of not only the Chicano, but the native American and the Black Studies program at the University of Utah. The most important factor in the development of Chicano Studies is that there has to be an understanding of the need for a program of this type not only administratively but among all the different colleges, departments, etc. on the university campus. It's highly important that people realize that Chicano Studies is not a program just to satisfy the needs of a revolting community. The Chicano Studies programs, in order to become effective, need two very important factors: one, a program that will allow our people to develop their self-image so that they too can learn about their country, their culture and the richness of their ancestry. Second, in my estimation a very important factor, is the fact that the Anglo community must participate in these programs in order for them to be productive, and the Anglos' achievement in Chicano Studies is for them to become aware of the beauty, the history, the culture, of the Chicano community. There are two directions programs usually go if they are doomed for failure: one, they are started on soft money. Administrators say, "There's a hundred and fifty thousand dollars. Divide it among the three of your groups and go to it." Usually what has happened, I've seen this in Berkeley, California and a number of other institutions, is that this is just throwing a bone at a group of individuals who then start fighting over the crumbs. That ends the program. I think that the only way you'll develop a viable program is to make it a part of the curriculum of the total university and it must have hard money. It must be funded just like any other program on the university campus. I think this is probably the most important factor, and if you were to look at the failures and the successes, you would find that the financing of this type of program is very important.

Curriculum Considerations

By Tomas Rivera, Associate Dean of the College of Multidisciplinary Studies, University of Texas at San Antonio

There are four basic things that one has to look at in instituting curriculum for a Spanish-Speaking American Studies program:

First, is students and community. What type of students do you have in the university; what type of community is your university located in? That's basic.

Second, I think this goes under administration, the academic acceptance of faculties within the university. This problem arises because if you have a university already established, usually it is not established with multi-disciplinary or inter-disciplinary components. As a consequence, you have the faculty jealousies, a feeling of insecurity that is always involved in any type of inter-disciplinary, multi-disciplinary academic orientation. The philosophy of the university will make a lot of difference to the academic acceptance.

A third component, of course, is the whole role of the Spanish-American Studies curriculum, and I can only see it functioning as a multi-disciplinary role.

Fourth, I think this is perhaps most important, it is the student saleability. The community asks, if you get a Chicano Studies program, will my son or daughter be able to compete with another person who is not in Chicano Studies? That was one thing. The student constituency of San Antonio was another. What was it they really wanted? What kind of jobs? So we had to face the problem of orienting a curriculum towards the Spanish-speaking problems. And we came up with the idea of multi-disciplinary studies. It was developed with a hard money orientation very definitely.

Pertinent Questions and Problems

By Elaine K. Miller, Academic Direcotr, Peace Corps/College Degree Program, State University College at Brockport, New York

The first question relating to curriculum should be the constituency, or the clientelle. What kind of student are you directing this at? What is that student's goal in being involved in the program? Does he want what you might call job or career, or simply life-style orientation.

The problem of whether or not it should be a multi-disciplinary or inter-disciplinary or a major type of program is important. I tend to think that inter-disciplinary would be better. That way the Chicano Studies program might service a number of traditional academic departments.

Also important is the question of use of community resources in structuring the curriculum. When you structure a curriculum, it is important to use the first hand sources that you have right there in the Mexican-American community. I noticed that the president of Stanford is looking for an assistant to the president for Chicano affairs. The job description as it was written up, very heavily emphasized the matter of bringing the community into the university planning and having an interfacing of community and university efforts on the behalf of the Chicano.

Another area that is certainly going to be in question is one of control, which was mentioned by Mr. Montellano. I was very struck in reading the plan of Santa Barbara that was printed in 1970 or '71 which describes the manner in which Chicanos might go about setting up Chicano Studies programs. It's very thorough, it's very well thought out, it covers just about every possible aspect. One sentence that really stuck out in my mind is that

Chicanos should be very aware as they plan their programs, that there will be Anglos that will want to subvert them and there will be Mexican-Americans who will help the Anglos. Once you get into the Chicano Studies area, there is the whole political control problem that is going to be a very difficult one.

Curriculum—Review and Summary

By Elaine K. Miller

Very briefly, we discussed three main topics:

First of all, the curriculum workshop was entitled, "Spanish Speaking American Studies Programs." Very quickly and in an unspoken fashion we were talking about Chicano Studies. I think that that colored and set the tone for a great deal of what happened afterwards and clearly was not a discussion of Spanish-Speaking American Studies programs. I intend to be descriptive and not evaluative.

Secondly, while it was intended to be a higher education discussion, in response to the expression of some interest from participants we also dealt very briefly with high school curriculum.

Thirdly, a broad comment in order to put this in perspective was that we identified our task as identifying the questions that should be asked rather than formulating the ideal Chicano Studies program. And we came up with the following questions, as a group:

1. In formulating a Chicano Studies program, for whom is the program intended?

2. What is the purpose of the program?

3. How should it be structured?

And each of these seem to lead to about five or six other questions which in turn lead to more. But we got probably about two or three layers deep.

CURRICULUM OBJECTIVES

For whom would such a program be intended? For example, people bring many different personal agendas to the idea of a Chicano Studies program. Is it for Chicanos, is it for Anglos, or for both? More specifically, is it to teach Chicanos about Chicanos? Is it to teach Anglos about Chicanos? Is it to teach Chicanos about Anglo institutions--what has gone wrong with them? Or is it simply to teach Chicanos in the broadest sense of the word? Now whatever the philosophical orientation, whatever the decision about the perspective, the implications for curriculum are obvious. What should the purpose of such a program be? That again has to come from the way in which you identify the clientele. Should this be a program that prepares Chicanos for the job market--in Anglo terms generally? Or should this be the kind of program that informs Anglos in pre-professional or professional programs about the needs of a Chicano community? Or of a Spanish-speaking community? These are two very different tasks.

ORGANIZATION STRUCTURE FOR A CHICANO PROGRAM

This, in turn, suggests a lot of questions about how the program should be structured. Should it be structured as a departmental major--as a separate department? Or should it be structured as a broader inter-disciplinary program with roots in the more traditional academic disciplines? I think that pros and cons were discussed for both of these types of structures. Very briefly, some of the pros for an interdisciplinary program would be that the influence is perhaps more pervasive throughout the institution. If you have people coming from sociology, anthropology, foreign language, medicine, the sciences, (from a very pragmatic point of view) you have less of a sitting-duck type of program. When it comes to questions about financing different kinds of programs, if you have one very identifiable one sitting out there alone, it's more likely to get shot down in any kind of dollars and cents crunch. That would be the pragmatic. The philosophical and perhaps the more idealistic is that the influence perhaps can be made more all pervasive if you structure it as interdisciplinary type of endeavor. Also, from the point of view of personnel--at this time, while Chicano Studies as well as American Studies and Black Studies programs are perhaps not considered intellectually or academically mature in the sense that the other more traditional disciplines are, you perhaps stand a better chance of getting a solid, respected program if you get people with traditional credentials, that is, a good anthropologist, a good sociologist, and so forth, working in this interdisciplinary program, but with a home base (a departmental appointment) in one of the other departments.

THE COMMUNITY'S ROLE

A lot of concern was expressed about the importance of involving the Chicano or the Spanish-speaking community in the program. A lot of talk has gone on about the university being responsive to community needs. Some of the pragmatists say that this is because of the concern about numbers, and if we're going to get numbers then we've got to start responding to the needs as the community perceives them and stop dictating to the community what we perceive their needs ought to be. The Spanish-speaking community ought to be a source of pressure for the heirarchy in the administration of the college or university, and also, very realistically, it should be a source of insight into the true needs of the Spanish-speaking community.

THE SERVICE FUNCTION

If this is envisioned as an interdisciplinary or as a service type of endeavor, that is, providing information for people who are going to work with Chicano or Spanish-speaking communities, this kind of thing is already being done and certainly can be expanded upon in the areas of medical and paramedical professions and the teaching profession. On my own college campus there is a summer program of intensive Spanish for those who are intending to student teach. We're near Rochester, New York, which has a community of about 20,000 Puerto Ricans. There are a lot of Mexican-Americans, but the largest Spanish minority is Puerto Rican. In the area of medical services it's quite obvious what kinds of things can be done.

HIGH SCHOOL CURRICULUM

Touching very briefly on high school curriculum and what kinds of inroads could be made and what kinds of improvements could be made in the area of information about Chicanos and Chicano Studies, I think the opinion that was most articulately expressed, and I think that everyone agreed with, was that if social studies curricula per se is improved in the high schools, it will inevitably involve incorporation of the kinds of things that the Spanish-speaking community is concerned with. That is, that history will stop being the Anglo interpretation, as one member of the panel put it, of how we justly and rightly took over land from someone else, and it will be reworked in a way that will accurately reflect the involvement of the minority groups. That's simply one example of many.

THE CHICANO STRUGGLE— BARRIERS IN EMPLOYMENT, EDUCATION AND GOVERNMENT

Why A Chicano Movement

By Orlando Rivera, Educational Psychology, University of Utah

It's very unfortunate that the Chicano has to have a situation in this country today where he is number one in unemployment. His unemployment ranges from 15 to 25 percent in a country where overall unemployment is between five and six percent. Any time that unemployment in this country gets close to 6% we become very concerned because that smacks of a recession. Right away we see economists and others doing something to keep the unemployment rate down. When you have a community where most of the people are employable yet there is a 15-25% unemployment rate, then you don't have a recession, you have a serious depression in that community. In most Chicano communities that is what exists, a serious depression.

With an economic depression of that type, you see all kinds of other concerns. Poor people simply can't provide for enriched environments to help prepare their children educationally. Quite often both the man and the woman have to work. Often the alternatives for children in these homes are such that they cannot give themselves the option to go to college or even to go to high school, because they have a loyalty to their family, and they feel a need to work to help their family. So high unemployment is very devastating, and we need to continue to discuss that at length.

I think that we understand that the problem exists. Inasmuch as it exists, something has to be done about it. And this is one of the reasons for the existence of the Chicano movement.

Unemployment is not the only problem. We have people that are employed, but it's heart-breaking to see our people underemployed. We have very capable, skilled people who quite often are in jobs that are not as high paying as they can handle. Quite often they're not in supervisory positions as they might be. Many of our people are only given jobs at entry levels, and from there it's very difficult to advance. Not too long ago I was asked to investigate a case in Salt Lake City. As I investigated the one case I became aware of another. This was a man who was working at an entry level job of grinder in a metal manufacturing firm. The grinder has the dirtiest job, and the lowest paying job, and if he survives he might get promoted to a welder's helper, or a machinist or something like that. And this one Chicano was there, and he'd been there for three and a half years, and we wondered, so we asked him, "How come you're still a grinder?" And he said that he really wasn't happy with it. "Well, why don't you express a grievance about it?" He said because he was so worried that if he did express a grievance about it that they might fire him. And he needed his job to pay the rent and put the beans on the table. He didn't have the kind of security that he needed to be able even to express a grievance. I didn't have anything to lose so I asked the foreman, "How come you still have this fellow at the grinder level when that young man over there is a welder's helper now, having only been a grinder for three months and another guy is an apprentice helper in the machine shop and they have better wages?" He was astounded that I would have the nerve to ask such a question, and after he got out of his shock he said, "We can't move him out of there; he does the work of two men." And we find these cases over and over again. Thanks to the Chicano movement, he got a 78 cent per hour raise and a promotion.

EDUCATION AND SOCIAL MOBILITY

Most of our people work either in service occupations in labor types of occupations, and very few in the technical, managerial or professional occupations. The classic route to social mobility is through community development, and we're not into that as much as we'd like. Social science tells us the fast route is through education. We have students now at the universities and colleges who are moving through the professional schools and are beginning to prepare for jobs. However, for many years we've been dealing with some of our public agencies in the state. Every time we deal with a public agency they say, "You Chicanos always want something for nothing. We want to hire Chicanos, but you don't have any that qualify." Well, by qualifications they meant certain kinds of credentials. And I could argue that a long time, but I'm not going to in this session. We finally did graduate some, and we have a young man who graduated from the University of Utah and he's applying for a job and he can't get it, either. So if education won't work either, what can we do?

REMOVING ARTIFICIAL BARRIERS

I don't know if any of you watched the Dialog program last night, but I thought the meeting with the State Board was reasonably orderly, but someone saw it as being a place where we went and stomped and sang. Well, maybe we have to stomp and sing if we're going to open up positions for Chicanos anywhere. The only way we can ever do it is to work with the system in such a way that we change some of the rules that amount to what might be described as artificial barriers. Let me give you an example of a rule that acts as an artificial barrier. Some of our people are screened out of jobs with the use of tests even though those tests in no way predict performance on the job. The only reason you should have a test is to see if a person is proficient in a skill that will predict his or her performance on the job. But because certain tests are used that are invalid for our people for whatever reason, they are screened out of jobs, and that's been our history. Consequently, we have to begin to try to remove some of those artificial barriers. We haven't, as yet, been successful in changing the tests. I hope it is possible. A couple of weeks ago Governor Rampton asked that I serve on a Utah State Merit System. Every time I accept one of those positions I feel frustrated because it's not as easy to change things as you'd like. But hopefully we will begin to make screening processes more valid in predicting job performance.

Another way we are attempting to remove barriers is to get agencies to write job descriptions that will fit our people. I remember the first time we established a bilingual position. One of the personnel guys at the Utah State Personnel Office stuck his finger in my nose and said, "Don't you know this is America and that English is the language spoken here?" It took all the strength that I could muster not to poke him in the nose. I poked him pretty seriously, verbally, but that didn't change him. It took a lot of work, but we did establish a bilingual position.

And then we had applicants for the position. I'm not mentioning this to be negative but to give you a feel for what we are doing. We're trying to get Chicanos in positions within State agencies so that we can institutionalize Chicano input into those agencies. We want persons there that understand our people so that they can serve them effectively. And one way to do this is to get jobs for our people at all the different levels of the hierarchy, from management down through supervision and the providers of services. Well, we were lucky to get a position finally defined as bilingual. And you know what? We had 150 ex-missionaries who spoke Spanish apply for the job. And if you use the Spanish test, they would do better for the job than we would because they speak Spanish better than we do. You'd be surprised how many of these kinds of positions are filled by ex-missionaries. Well, this begins to create kind of a tense situation, because we're trying to create jobs for the

Chicanos and we end up not doing it because they're taken by others. We have a lot of people such as ex-missionaries who are very sincere in their committment to try to help our people. But one of the ways they can help is to recognize some of the things that we're doing and bow back gracefully.

PATERNALISTIC HELP NOT NEEDED

Sid Shreeve made a little bit of a tactical error about what Chicanos think when he said that Clark Knowlton is the chief of the Chicanos. We really like Clark. He's really mature and he's the kind of guy that can be very graceful and stay in the background. But to say that Clark Knowlton is the chief of Chicanos in the country is really an insult to any of us in saying that we can't do our own thing. So I kind of wish he hadn't said it, and I bet Clark Knowlton does, too. We can't afford that because if the Chicano community were ever to agree to being put in a position where we have people that want to do good for our people, you know, where the do-gooder comes and does good for us, then we would be saying we're helpless, we're powerless, we're unable to do anything for ourselves, we hope someone else will come along and do something for us. And we hear that occasionally of people who have given up. They say, "*Ojala que nos traigan la ayuda.*" (We hope they'll help.) Well, we can't afford that. The day that we have a Chicano movement that says let someone else be paternalistic toward us and do good for us, we might as well lay down and die. I'm sure that the LDS Church teachings don't accept that, because we believe that everybody, including Chicanos, should be able to do for themselves. But the only way a person can do for himself is if he has that opportunity. Well, this is why we're sensitive in that area.

CULTURAL AWARENESS TRAINING

We're hoping, as Dr. Morales said today, that we can begin to have respect for each other even if we're culturally different. And to have respect for each other, we have to understand each other and be aware of each other. We would hope that the youth coming up through colleges now could take classes that would expose them to information and experiences with people that are culturally different. With that kind of education they're prepared for a job; if a person doesn't have that kind of education, he's mis-educated I've talked to teachers who say, "In all my classes in education I wasn't prepared to go to teach at Jefferson School in Salt Lake City. They didn't teach me anything to help me cope with that situation." They were mis-educated. I feel sorry for someone who happened to be trained in Alpine School District and never got to associate with a Chicano. And then if he couldn't get a job in Alpine School District, he might go to East L.A. or Denver or parts of Salt Lake City or what have you, and unless he's had these kinds of classes, he's poorly prepared. We hope that you graduating students are well prepared with a Spanish-speaking

American kind of studies, Indian studies and so forth. Then if you really are prepared--if the Chicano had his way--we'd simply get rid of the people that are in the jobs now and ask you to take them. That's about impossible, but that's the way we feel.

The next step is training state employees. We've tried to ask the Governor, and he's been responsive, and the Utah State Legislature has been responsive, and they've allocated money for us to conduct what is called Cultural Awareness Training to State Employees. We hope that education can bring change, that by giving cognitive information to state employees, that maybe they'll become more sensitive to the cultural differences that exist. We're pessimistic because, you'd be surprised, we've talked to people such as social workers, and teachers, and they're as red-necked as anybody I've found. And we don't change them; they only become more defensive, and they have all the answers. But we hope that eventually they can subscribe somewhat to the notion of cultural pluralism and be able to deal with all our citizens. This isn't an issue that applies only to Utah and to states in the Southwest. Last week I was in Washington, D.C., and I didn't have to speak a word of English because everywhere I went I found people that spoke Spanish. And this is the case in Illinois, Massachusetts, Michigan, Florida, New York, wherever you go. So nowadays there is real opportunity for people that are bilingual and that are trained to be culturally sensitive to the issues that we're confronted with, and that can help with these situations.

Struggle With Establishment

By Carlos Esqueda, Academics Vice President, University of Utah

There are several basic reasons why colleges and universities and other agencies that employ people get involved in the area of recruitment. There is a definite need for people who are sensitive to the needs of minority groups. But I'm sorry to say that perhaps the biggest influence in developing affirmative action programs at all levels is the fact that the Federal Government says, "If you don't give equal opportunity to people, you are going to lose money." And I think that this is probably the biggest door opener that I have seen in my travels throughout the Southwest.

As I assess the picture of the Chicano and for that matter the Black and the Native American in the state of Utah, I find that the problems of the minorities are quite similar. But the Chicano in Texas, Arizona, California, and in Utah and in every state, I would venture to say, in the Southwest, has the worst problem. We have the lowest educational attainment. We have the lowest family income of any ethnic group in the Southwest other than the Indian on the reservation. And have you ever stopped to think why this is? How many of you know of a Chicano doctor or a Spanish-speaking doctor in this state? Or do you happen to know an attorney who is a Chicano? Or do you happen to know a school administrator, a school superintendant, or a school principal or a director of Title I at the State Department level? Have you ever stopped to think about this? Can any of you tell me that these positions are open to our people? And have you ever stopped to think, "Why is this?" We live in a country and in a state in which we say that all people are equal, but if this is so then where are our people? Where are the Blacks and the Native Americans in positions of leadership? You know that every once in a while when my friend Orlando Rivera

and Epifanio Welch and a few of the other Chicanos in the state of Utah have the audacity to go to a State Board of Education to try and find out the answers and we are labeled as trouble makers. And many times, unfortunately, the news media pick out things that we say, and deem our behavior as that of revolutionaries. But let's get the whole story out. It's unfortunate that people often don't take the time to find out why it is the a group of people have a confrontation with the establishment, whether it be the State Board of Education or a local school district, or a private enterprise. But the answer is very simple. The State School Board advertised a position at the state level for a director of Title IV. They have always told us, "Give us the candidates, give us people who are trained, who are competent, and we'll hire them." Well, we gave them five of the most competent people in the state of Utah and in our estimation they hired the one that was the most incompetent. In the first place, one of the job requirements was that this individual must be fluent in Spanish, and this individual can say, *?Como esta Ud.? Buenas tardes,* and *hasta la vista.* I would venture to say that many of your freshmen here at BYU can speak a lot better Spanish than the individual that was hired to see that local school districts were implementing programs for the Spanish-speaking students. They say, "Give us a candidate who has the qualifications." For your information we gave them two Chicanos with Ph.D.'s and you know we're growing, too, in our *machismo* as Chicanos. We allowed two women--two very lovely women--to apply for the position. One of them is a teacher at the College of Eastern Utah with a Master's degree and several years of experience; another one is a graduate of the University of Utah with a Master's degree who was working with a very large firm in Wisconsin dealing with the problems of ethnic minorities. The fifth candidate was a vice-principal in the Salt Lake School District. But when they went through the system, they were asked about their allegiance to the district and to the administration. The job description itself specifies that this individual must develop better communication between the minority community and the state institutions of instruction, and that he or she has to be an advocate to make sure that the minority groups are attaining educationally and that we are implementing innovative programs. All of these things are important in the job description, but somehow or other our applicants zeroed out because they happened to say, "I believe in the community, and there may be a time when even though you're my boss, I may have to go against your wishes, not because of disrespect, but because I have a challenge. I have a job to do for the minority community."

So it turns out that the State Board of Education selected an individual who, we were told by his supervisor in our neighboring institution at Weber State, was given a B.A. degree because they wanted to get him out of there. This was an individual who had administered four federal projects, or maybe five, and had ruined them. And this is the type of individual that the State Board of Education selected to implement a program to upgrade minorities. We would have been much happier if they had gotten an Anglo in there who was sympathetic, regardless of the qualifications and who could say, *"Buenos dias, ?Como esta Ud.?* or Go down to the *barrio* and *?Como le va?"*

Armando keeps telling me that it doesn't matter how you speak as long as you deal with people with respect. And we really believe this. And honestly, when we approached Superintendant Talbot, we approached him with the idea that he had made a mistake and that a change had to be made. Well, we got a typically beaurocratic answer, "I'm sorry. The decision has been made." The name was given to the State Board and the individual has a position. So we told him, "The alternative is that we're going to raise hell." Maybe he thought that we weren't going to do it, that maybe it was an idle threat, but we're raising hell.

If any of you have followed the newspapers, you saw where as a last resort, a community representative of the whole state of Utah appeared before the State Board and demanded that that institution provide the same opportunity that your brothers and sisters and that your mothers and fathers have had available to them. We want nothing more, and this is what we told them. We want to make sure that our Chicanitos in Salt Lake or in Price or in Tooele, or in Ogden, regardless of whether they live in the *barrio* or in the more affluent areas, have the same opportunity for education. And we mean business. And we're not here to plead to you to do us a favor. We are here to demand that this elected body, representative of the people of Utah, give Chicanos the recognition that they deserve and the opportunity that they deserve, not as Chicanos but as human beings. And I'm very happy to say that after several verbal exchanges and accusations (that didn't follow parliamentary procedure) that the State Board of Education ordered the State Superintendant to form a Task Force composed of the Governor's Chicano Advisory Committee, members of the State Board of Education, and members of the Superintendant's staff to develop a plan that would be implemented for that State Board of Education. It was a confrontation, and I think that in the process of making changes come about in the state of Utah we're going to antagonize some people, but we're going to convince some people that our cause is just. We don't want to put teachers in the public schools who are not well trained just because they're Chicanos. We don't want school administrators who don't know anything about administering schools. We don't want to produce doctors at the University of Utah that just go through the motions, because we are not going to put our lives in their hands if they're not well trained. We don't want attorneys to go out into the field who can't win cases. So we don't want anything other than the opportunity to train our people to go out and do the job that we know they can do. We sometimes are faced with what some people refer to as reverse discrimination. Because you are being trained in this institution, and you're going to go out into the world of work, you're going to run into incidents where our people are going to be competing for positions that you want, and you're going to say, "I'm trained and why should they hire an Indian or a Black or a Chicano because I can do as good a job, but they have preference because they're minorities." Keep in mind one thing, that the Chicanos, Blacks, Native Americans, and other minorities, have faced this for a hundred years. And when you have faced this for a hundred years, then you'll be catching up with us, and it kind of hurts.

There may be a little resentment if this is the first time you've heard a Chicano say, "To hell with the system; it's not working for us, and we're going to do our damndest to make it work for us." But we are, and you better believe it.

I was always very impressed with an expression that my father taught me. He was one of those people that came to this country during the Mexican Revolution. He was one of those people who was going to return to his country, and he never became a citizen. He learned English, but he always wanted to go back to Mexico, and he never went back. He lived in this country and he taught us several things, among them to respect the rules and regulations of this country, respect this country, and respect the flag. "And remember one thing," he said, "I learned this in my home country, the saying that Zapata, the Revolutionary, had, *'La tierra es del que la trabaja* (The land belongs to those who toil it.)'" But unfortunately we keep toiling it, and it still belongs to you, and we want a little bit of that land back. Thank you.

COMMENT BY ORLANDO RIVERA

Carlos used the State Board of Education as an example of an institution we're working with. If you multiply that 20 or 30 times, you can see how many other institutions that we've dealt with. Someone said that power corrupts and absolute power corrupts absolutely. And this is observed by us as Chicanos. When we don't have a voice in something, then we don't have any of the power. We're powerless when we try to work with the system.

I might share with you what happened to Carlos. Because of the courage to deal with some of these institutions, as you can see he is very candid, people in those institutions have had the nerve to call his boss asking that either he pull back or if possible, that he be dismissed from his job. To me that's the ultimate in corruption. But that doesn't bother him very much because his principles are greater than the need for one job.

The Laws and Opportunity

By Toni Rivas, Assistant Superintendent,
Los Angeles City Unified School District

RECOGNITION OF SPECIAL NEEDS

You heard Armando say that he was considered a brilliant moron in elementary school. I was put in remedial reading classes or special training classes, but the one thing that saved me was good teachers; the teachers recognized that I did not belong in those classes and soon had me out. However, many of my little school friends who I felt had greater potential than I had are suffering today because of lack of understanding on the part of teachers. I was born and raised in L.A. We have the largest Mexican-American population of any city in the Southwest. That is my background.

Now I am responsible for the personnel division of the L.A. City Schools. We have a cross-section of students, from the student who has entered the country for the first time at the kindergarten level who comes from a home speaking only Spanish to the twelfth grader, trained with Mexico's finest secondary education, who is looking forward to a college education. We in L.A. face the problem of providing some kind of program for these Chicanos. I like to look at things in perspective. Any of you who are in special education know that we as educators try to start students from where they are and take them as far as they can go. That's a basic in education. We take the child that has very bad eyesight, and we don't hesitate to work in small classes for him. We call them sight-saving classes. We increase the intensity of the light, and we produce books with large type. And yet I think that we have

failed to recognize that principle with regard to the Mexican-American student who faces a unique type of educational challenge--I don't say handicap, I say challenge. In many cases we haven't looked into the strengths that the student has. For example, take the student that comes to us already literate in Spanish; he already knows how to read and write; instead of building that strength we say that it's all wrong. And you have companies saying, "We haven't got any place for these Chicanos." And yet in California, any school that is built today more than one story high must provide ramps for a person who has crutches or a wheelchair to move from one floor to another.

THE MERIT SYSTEM

We have no opposition to the merit system as long as it does not exclude, and I don't think that that is the intention of the merit system. In the L.A. City School District we used to have a rule of five. You picked one of the five top candidates. No thought was ever given that there be unique teacher requirements. However, the demographic makeup of our district has changed and consequently the teachers that we are looking for and that many schools should be looking for fall in a different category from the formerly prevailing middle class majority type. So we did a simple thing. We asked for teachers under the title, "elementary school teacher--bilingual." By doing that we were able to continue using the current merit system. We go down ten until we find the first bilingual and hopefully bicultural teacher. If there are five bilingual and ten bilingual-biculturals, they compete on the merit system. They have gone through the same tests as everybody else except that they are required to have an extra skill. If the teacher has to learn braille in order to teach children that are blind, why do people so strongly object when we ask that a teacher that is working with Spanish-speaking children be able to speak Spanish.

Bicultural Training

By Armando Ayala, Director of Bilingual-Bicultural Education Project Area III Valley Intercultural Program, Auburn, California

I am the director of a bilingual program in northern California. We're funded under Title VII, which is the Bilingual-Bicultural Act of 1967. And we're also funded under what we call the AV 2284, a state-funded program. The reason why I quoted Title VII for you and also 2284 is I understand that there are other states also that are mandating bilingual-bicultural education, such as Texas which has invest $9 million into it, also New York and Massachusetts. We have under Title VII $50 million for 1974-75 for bilingual-bicultural programs. Armando Rodriguez Bitocayo, former Deputy Commissioner of Education of USOE, who is now with UCLA, made the comment four years ago in Tucson, Arizona, that we needed 200,000 bilingual-bicultural teachers. Now I think that 200,000 is what we're looking for in the state of California alone. So we're looking to the universities and saying we need bilingual-bicultural teachers, and they're saying we have 17 Spanish majors. That's not what we're talking about. *Mi compadre aqui* was talking about the preparation of a bilingual teacher. Speaking Spanish doesn't usually make you develop skills in bilingual-bicultural teaching because it's an entirely different concept and the bicultural part of it has a lot to do with it because you have to understand the culture of the community where you are serving as a teacher in order to be able to function. You do not treat a kid in Laredo, Texas, *que se llama Armando Ayala,* the same way that you are going to treat one in Roseville, California, because of the difference in the communities. Culturally there is a difference, a great difference. And we do not speak the foreign language Spanish that you were taught at the university. *Decimos troca y piquinita y cosas asi que no se ensenan.* And you don't know how to conjugate the verb *corbata.* I say that because a Spanish teacher used to ask students to conjugate the verb *corbata* (necktie), which isn't a verb, to see if they had done their homework.

One of the things that we have really followed up on in the preparation of bilingual-bicultural teachers is a field experience, living in a community. I attended Sacramento State College where there were 25 experienced teachers that were getting their Masters Degrees. I had never seen 25 Chicanos with B.A.s all together at the same time in all my life, and that was a mind blower, 25 people. As part of that program they said that you have to go out and live in a community for two weeks as a participant and observer. You have to live in a home that has been identified under the $3,000 level, which is a poverty area, and you're not supposed to contribute anything to the maintenance of the home until after you exit. Some would say, "You mean you're going to send me over there to learn how to be poor?" It was so funny how much we had forgotten. We had been teaching five to ten years. We had a B.A.; we had coffeeroom status. When we went back and started sharing our experiences, one of the guys said, *"Ay, que casa tan horrible. Habia unas cucarachas."*

In our program we spend approximately $25,000 a year regrooving our teachers (because we have to put up with those who are already in the classroom). We have to drag them out and retrain them. We have to retrain them to work with another human being, a teacher assistant, for instance. We have to train them on how to make the teaching style fit the cultural community. We have to get them out of the high hill and down to the home base level of the kids' real existence. And when they go to do a home call on a kid, we try to get them to ignore cockroaches and not to brush the chair off when they sit down or look under the table to see if it's been swept.

We have to work on attitudes. In a lot of places when we started going in with bilingual-bicultural education, people were very fearful, both Anglos and Mexican-Americans. So I've had enough flack from both sides to be able to say what I'm saying. Why is it that if you have a British accent you're sophisticated, and if you have a French accent, then you're sexy, but if you have a Mexican accent, then you have a problem? We have to work with attitudes and I think the training of the bilingual-bicultural teacher must deal with attitudes, also.

I do a workshop where I come in to the teachers and I say, "Today we're going to have a reading lesson. I'm going to tell you a story and I'd like you to write the name of the story, the main character, and the time and place of the story," and I pass out the papers. "I'm not a very good story teller (of course, that's not what my wife says) but I have it on tape and I'm going to play it for you, and if you'll excuse me, I'm going to step out of the room for a little while." I turn it on, and it's the story of the "Three Little Bears" in Japanese. And I have an observer in the class to watch the people. I leave, and when I come back I turn it off and I pick up the papers and I grade them. Everybody gets zero. And I chew them out about how stupid they are and all the reasons in the world why a brain like theirs shouldn't be making zeros. "Did you pay attention? You didn't even write your name on the right hand corner." I put them through exactly the same thing

that these kids go through. I ask my observer, "What did you notice?" He says, "Well, Mary over here started giggling." "At what time?" The attention span of those adults, the record that I have with my staff, is one minute 30 seconds listening to the Japanese story before they broke the attention span. That's how difficult it is. That's part of the training that I'm talking about. So, before I break the attention span for you, thank you very much.

Access to Employment and Education

By Brent McGregor, Manpower Planning Council, Utah County

We all know that a significant number of our Chicano population in the state of Utah is living in a state of poverty, which is simply a lack of money. In our society the accepted manner to get money is from gainful employment, and we notice that poverty in our Chicano community is directly related to the fact that they have a very high unemployment rate. It is traditionally higher across the United States than that of the Black community, and only slightly lower than that of our Native Americans. Now why is this? I think that there are a couple of contributing factors. There is a lack of basic educational and vocational skills, and also there is discrimination or racism, or whatever you want to call it. Some suggest that the dominant race of our society, out of the goodness of its heart, ought to try to rectify the situation. I can't speak for Chicanos because I'm not a Chicano, but I personally feel that the Chicano doesn't want the goodness of anyone's heart in this matter. I think that it's paternalistic and condescending for us to suggest it. Access to vocation and job training isn't the property of anyone to give or to keep for themselves. And I think what the Chicano wants is that which is required by law. That is, equal access to all opportunities for employment and for education.

But besides that I think that it's to everyone's advantage to try to improve the economic and social inequities which the Chicano finds in our community. Manpower is one of our natural resources, but it is very perishable. It is wasted if it is not used. You can't store it away, and it requires a certain amount of social overhead costs whether it is utilized or not. No matter whether the worker is employed or unemployed, he still has to have frijoles

on the table. Family must be maintained whether he is working or not. It's an economic law like having Palmer Brothers trucking lines here in Utah county with trucks sitting unloaded at their docks and with the engines running, not being used. It's a drag on our economy. It's a resource that's not being used in our society. And as you talk in terms of unemployemnt and underemployment there are other costs also that you usually don't attach dollars and cents value to. These are the costs of crime, poor health, alienation, and social disruptions; you've heard about some disruptions in Los Angeles and other places. But what price can you really place on a wasted human life?

State Office of Equal Opportunity

By Joe Gallegos, Utah State Chicano Ombudsman's Office

We're specifically charged with implementing and seeing that the over-all state affirmative action plan works. We are also lending technical assistance to those state agencies which have to put together an affirmative action plan. I wish that I could be a little more positive about it, but I really can't be. There's much work to be done. They're putting together a lot of plans that sound good, but they don't work. They're saying they can't find qualified minorities. We find them; they won't hire them. So there is a lot of work to do. Just recently we've had at least three Chicanos with degrees turned down and they've had to take jobs with private industry. And I think that private industry is able to do a lot more than public jurisdictions are. And we really do have a lot of problems with the state of Utah. There has been some progress I think that you can see that is shown by the existence of your Chicano and Black ombudsmen and a State Office of Equal Employment Opportunity. But you know the teeth that we should have or the power that we should have is not there. And I think that the only way it's going to work is that people like yourselves who are concerned will get behind the State Office of Equal Employment Opportunity and also the Chicano and Black ombudsmen and the antidiscrimination people and see that they do the job that they have been assigned to do. That's really where it lies, because you know you can either do it with money or with numbers and we know that we ain't got the money, so if we can show them that we have a force in getting a united kind of voice, we might be a little more effective. I don't mean to sound like it has to be a radical kind of thing. I think that we're going to have to work with assistance. I think that's the way it'll have to go, but there are drawbacks to that, too.

Ethnocentrism

By Ben Mortensen, Clinical Psychologist,
Utah State Hospital

One thing I picked up yesterday which I think we who are Chicanos need to be careful of. I heard some of our Anglo students say that in the meetings they attended it was their impression that we Chicanos don't want them in medical, social and psychological fields because they can't relate to us - you know - we want our own people, we want to go to our own doctors, and we want to go to our own therapist, and we want to go to our own dentists. That's fine. Except, as you heard Governor Rampton say this morning, we don't even have a Chicano doctor in the state. I think if there's anything I've learned over the years it's that one of the greatest problems that the whole world suffers from is the problem of ethnocentrism. As groups gather together, they always rank themselves as number one. Certainly we in this country know that the U.S. is number one, and we don't care who falls below us in whatever rank order. Religions do the same, social groups do the same, and I think this kind of ethnocentric problem has caused more hostility and probably more wars than any other one problem I can think of. I'm sure Catholics think that they're number one and Mormons know that they're number one, Russians know that they're number one, and Blacks now feel that they're number one, and so the problem just compounds itself. We need the help of people who are of a mind and spirit to help us and I would certainly hope that we don't get into this bag of ethnocentrism where we feel like we can only go to our own people to seek help. There's probably no one here that's more Chicano than Sid Shreeve. I have known this man since I was a young missionary in Argentina and no one has a greater love or interest for the Spanish-speaking people than this great man who sits behind me here. So I would hope that all of you who have a mind and a spirit to help this great people out of the depths of deprivation and discrimination, we need your support, we need your spirit, and we beg you to help us. Thank you.

The Chicano Struggle— Review and Summary

By Orlando Rivera, Educational Psychology, University of Utah

What we ask for as Chicanos is sometimes misinterpreted. People say, "Why do you minorities always want this or why do you want that? It looks like you want something for nothing." Let me reassure you that Chicanos aren't only asking for things that will benefit them. The ideas and the concepts presented here in this symposium aren't only for the benefit of Chicanos, they are for the benefit of the total population. And why do we seek these things? I will illustrate with two very simple examples. There are many anecdotes that we could give to help you begin to get the feel of what we are trying to correct. And this matter is an urgent one.

In the schools we had a counselor's aide. He was paid $2.00 per hour, and he went there part-time to help. Incidents like this come to our attention because we have people there, and until we have people there we don't know. A little girl was about to be suspended from junior high school because she wouldn't go to her gym class. And so this counselor's aide called her in and asked her why. She was very hesitant to say why and she gave some flimsy excuses like, "Well, I don't like to shower in front of other girls." And things like that that do have some reality because of a cultural difference base. But at the same time that really wasn't a good excuse. And so somehow then she promised him that she would go to gym. The next day she did dress and go to gym. And as the teacher lined up the girls in the gym, she noticed that this girl didn't have her tennis shoes on, and so she proceeded very energetically (in front of the class) to chew this girl out for not wearing her tennis shoes, and sent her to the office. Well, the little girl ran out of the gym, and instead of going to the office went to this Chicano counselor's office, crying, of course, very disappointed and

hurt. And he asked her what was wrong and so she told him that she had been kicked out of gym because she didn't wear her tennis shoes. Apparently the teacher thought that this was just another rebellious little girl. But the counselor asked why she didn't wear her tennis shoes and she said, "Because last pay day my mother bought my books and my gym suit, and she said, *'Hijita, no tengo para tus tenis.'*" She said that the next pay day she would buy her tennis shoes and that was going to be the next day, and so she wasn't going to gym until she got them. I can understand a mother saying, *"Hijita, no tengo para tus tenis."* I think a lot of us can understand that. But I can't understand a teacher that has such insensitivity to dismiss a girl because of these conditions without finding out why. These problems exist day after day, incident after incident, and we have to correct them together.

People don't know why we have to raise the banner to involve ourselves in this cause. Another incident: If you pick up this morning's paper, you will see an article that is about the fourth or fifth article about a young Chicanito who was shot in Salt Lake City. These articles are there because of press releases of the city. The city is trying to whitewash a case. They're reissuing press releases so that the public will think that nothing happened in that incident, that it was an accident. We know differently. This is a case of flagrant misjudgment by a police officer. And the result of it was that a young Chicanito was shot point blank in the back and nearly murdered. We could dismiss it and say, *"Pues, asi son las cosas."* But we refuse to, and we want it to be cleared and the only way you can clear these things is to go to court sometimes. And poor people can't go to court because it takes money. But we have a case and the lawyer knows we have a case and he is willing to give of his time to take it to court. And the people of the community are raising the money necessary to take it to court. Last night we had a social meeting in Salt Lake. The social meeting didn't have that incident on the agenda, but before we left the members had raised $300.00 to take that case to court. People are willing to give of their time and of their effort and of their talent and of their means to bring justice to these cases. I hope that you'll follow that case and see what really occurs. There are cases that I could go on and on in telling you, but this is really why we're here.

There is no reason why in a country as great as this that we have today, where there are people with good will and following the teachings of Christ, why we couldn't look out for each other, for our *hermanito*. Thank you.

MEXICAN-AMERICAN LITERATURE

The Functional Significance of Chicano Literature

By Tomas Rivera, Associate Dean of the College of Multidisciplinary Studies, University of Texas at San Antonio

I believe that there is a very definite correlation between society and art, and when I speak of society I mean a congregation of people. If a group of people do not have the creative impulse or they do not have the fomentation of their inner spirit or their imaginative process that is revealed through literature or art, then you don't have a complete people. I feel that it's very important to study literature. Of course, one reason is that this is my chosen profession. Another is the fact that we are not just statistics; we are not figures to provide documentation to prove a thesis or hypothesis. I think as a people we are also involved with imaginative processes, and it's very important that we study Chicano literature because it shows us the imaginative process, the inventiveness of this people.

I was talking to Rudia Knight--I don't know how many of you have read his novel, *Bless Me Vitima*, and I asked Rudy, "You've had your novel criticized by different people--reviews of your novel have been written, of course you like the good review, and you dislike the bad review--but in your opinion, what person do you think has really come to a very good perspective on your novel?" And he said, "Well, a cousin of mine, who lives in New Mexico;" they had a (the town where Rudy grew up) had a party for him, and, of course, Rudy writes about the townspeople, and they were very glad to go and talk to Rudy because they could see some of the characters in the book and they could imagine they were the characters, and so forth. But one of his cousins kind of sat in the back of the room kind of distrustful. After most of the people had gone away from Rudy and he was left alone, he approached him and said, "You know, Rudy, you're getting famous because you tell lies. That's what fiction is,

you know, in a sense." And Rudy said, "This is the first book that my cousin had read, really, all the way through, and he expected to find in the book--if he saw a character that he could recognize, he expected to find the truth there." And so he said, "Is this what it takes? These are lies in the book; you're not telling the truth there." And he said, "Now that to me, you know, is an answer to what fiction is." In a sense, yes, it is not reality as every person perceives reality differently. But what is here is the inventiveness tied onto the whole reality. What is here is, in essence, life in search of form--a Chicano searching--what is this life? I've got to give it form; there's a need for me to give my life form, and I cannot see it in the North American writers. I cannot see it in the Black writers. I've got to see it in my own forms, in my own ways, in my own language, perhaps. And so here all of a sudden, Chicano literature does fulfill that; it does fulfill the idea that we have lives--complete lives--that are searching for form. Now we can get into a lot of theoretical things, but to answer the question:

It's necessary to talk about literature in a conference like this because when we talk about law enforcement, for instance, we're talking about lives--we're talking about complete people. When we're talking about literature we're also talking about complete lives. We're also talking about remembering; we're also talking about discovering. We're also talking about <u>inventing</u> ourselves as a people, and so literature is a very important thing. It's just as important as the documents and statistics. We also have an imaginative process. And I think this is one of the greatest intentions, a very deliberate intention of Chicano literature.

Identity and Function of Chicano Literature

By Ted Lyon, Spanish and Portuguese,
Brigham Young University

It's perhaps worthwhile to mention that when one begins talking of Chicano literature we are essentially talking of an explosion of writing in the last 15 years, probably since 1959. Previous to that there were many things written. Depending on whom one follows he can go back as far as Columbus, or Cortez or Coronado or some of them and the diaries and materials they kept as they came to the New World. There were many things written down in newspapers--popular ballads, short little plays, vignettes, character sketches, and so on--all during the 19th century and some in the early part of the 20th century. But the era that we are really talking about is the period of the last 15 years when the Chicano has come to have an identity and at the same time come to develop and have a literature. It's curious to me that the two have developed very simultaneously. We begin calling ourselves a group, and suddenly we can have a special literature or something that applies to us. And indeed, during the last 15 years, and more probably during the last six or seven, we've had a real explosion of Chicano writers publishing their works in the United States.

Chicanos live in a pluralistic society, and Chicano literature points this out. What Chicano literature can do is provide a very human base to the whole question of what this Chicano thing is. Otherwise you simply have the social scientists' point of view, the political scientists' point of view and the historians' point of view. But if you have the literature in a society, I think it does provide more of a human base. That is one of the very positive things about the whole art and literature movement within the Chicano movement itself. While it does provide a very subjective base, it is at the same time revealing the Chicano as a total human being

rather than just a political being or a stereotype. It gives him a better understanding of himself, lets him know that his problems and his concerns are universal, and helps him find a form or an identity within a society. Although some Chicano literature does stereotype, it humanizes the whole concept of Chicano. That's what literature does in any society. So I do think it has a function.

The Conflict Between Creating An Identity and "Telling It Like It Is"

By Russell Cluff, Graduate Student,
Brigham Young University

I've noticed that a lot of the Chicano writings take the position of, "Let me show you how it really is now that everybody else has stereotyped me." If you read the book *Chicano* by Richard Vasquez, it has been criticized for using some of the same stereotypes that Chicanos dislike. There is one time where this girl takes a white American through the slum area to visit her old grandfather who had come from Mexico years and years before and says in essence, "Let me show you what it's like." I see in this, and in many books, a problem that the Chicano writer has. He says, "Well, we've been stereotyped unjustly," and that's true. He says, "We've been seen as the man with the big hat sitting under the cactus sleeping now for two or three centuries and that's our stereotype and they'll go right on using that and using that until somebody else changes it. So now what I have to do is show the real, authentic Chicano. I'm going to show you what it's really like." So while he's down in the slums showing us what it's really like, what is he doing for the image and identity of the Chicano?

Characteristics of Chicano Literature

By Merlin Compton, Spanish and Portuguese, Brigham Young University

CONSCIOUSNESS OF TIME

The consciousness of time is one of the most oppressing aspects of Chicano literature. That is, a man is forced to live from day to day and the pain of the day is felt.

HUMOR

Does humor exist? Yes, very definitely. It's pretty hard to be humorous, however, if your life has been a life of picking fruit, weeding beet fields or whatever, and so I wouldn't say it exists to a great extent.

LITERATURE OF EXPERIENCE

Perhaps the element that I would stress as most characteristic of Chicano literature is that it is a literature of experience--recounting my experiences as a Chicano. And I hail it for this reason because we have a beautiful inside view of how life is and what it is to grow up under this situation. I am going to take the liberty to read a very short paragraph from Tomas Rivera. As a type of introduction to one of his short stories called *"Es Que Duele,"* he's talking of an experience, we assume in Texas. Someone comes through recruiting people to come to Utah to work in the fruit

fields for Cal-Pac in Ogden. All of this background is not given, but one feels it through the story. This introduction is in the form of a dialogue.

> Friend, are you thinking of going to Utah?
> No, friend, but we might have to, but we don't trust
> this man who is contracting people to. . .
> What did you say?
> Utah, why, friend?
> Because we don't even know if there is such a state.
> Wait a minute. When did you hear about this place?
> There are a lot of states and this is the first time
> We've heard about this place. Let's see, well,
> Where is this place?
>
> Er, we really haven't been there, but they say that
> It is near Japan.

THE FOLK ELEMENT

The migrant laborer always had a folk tradition, a narrative, oral tradition--we always had, anywhere we were, in Minnesota, Wisconsin, Texas, wherever--we always had people that liked to narrate--people that would tell you stories. Later on when I was doing graduate studies, I would read something in *El Negrito Guarin,* or I'd read something on the romances, and I'd remember the things that these uneducated people had kept alive through their oral tradition. So I think the oral tradition did keep the intra-sensitivity not just the intra-history, and the imaginative process was able to prevail because of the narrative element in the *barrio.* If you don't have that oral tradition, the cohesive folk element disappears, and when you lose cohesion, that is when you stop remembering and discovering things.

The Folk Element

By Elaine K. Miller, Academic Director,
Peace Corps/College Degree Program,
State University College at Brockport,
New York

I worked mainly in West Los Angeles and also in Oxnard, California, collecting tales and legends, using a tape recorder. The result of this work, which was originally done for a Ph.D. dissertation, is now a book called *Mexican Folk Narrative from the Los Angeles Area*. The way in which I would get the stories is I would suggest to people, I've heard about *duendes* or I've heard about *la llorona* or I've heard about *Juan de Oso* and then I'd let them pick up. And invariably what I found was that legends are very readily forthcoming, or legendary narratives which also get referred to as happenings, incidents which don't have full-blown legendary development. But it was very, very difficult to find people who knew a lot of tales. In fact, among about the 60 informants that I worked with, only two of them had good repertoires of tales and really enjoyed telling them, and told them with all the accompanying dramatics and enjoyment of it--only two. And I did find that their tales were long, very long. And what I found in checking the tale-type indexes is that what they had done is link three or four different types together. And I speculated that perhaps they were losing their audience, and they were losing the opportunity to engage in this kind of activity and therefore had made an effort to link all of their material together in one unforgettable body of material, and they were truly ingenious.

For legends I found that the kind of legendary narrative that was most readily forthcoming from most people was the ghost story or stories about animals which are wandering souls who die owing a debt. They must then go about and contact someone in the living world who will pay this in order that their soul may be at rest.

I found a good number of stories about the devil; just about everyone tells stories about the devil. Lots, but fewer, tell stories about *duendes* which are house spirits. Again, very few people could tell tales.

Genres of Chicano Literature

By Tomas Rivera, Associate Dean of the College of Multidisciplinary Studies, University of Texas at San Antonio

What genres are better for representing what aspect of Chicano literature? If you look at the essay--the essay is the best genre to expose an illness in society. Poetry can better express the very compressed feeling. The short story can do a different thing; the novel can formulate characters and so forth. And then the language--most of the essays and the historical things are written in English. Most of the poetry is written with a binary phenomenon--English and Spanish. The short story and the novel have been written in both English and Spanish but there hasn't been as much of a mixture in the languages as in poetry. All these are realities that have to be that way because that's what makes up a Chicano.

Mexican-American Literature—Review and Summary

By Tomas Rivera, Associate Dean of the College of Multidisciplinary Studies, University of Texas at San Antonio

Our discussion group was concerned with Mexican-American literature. Our panel had two basic questions. Since Mexican-American literature is an established literature, being recognized by universities throughout the country as well as internationally, we didn't have to contend with the question of, "What is Chicano literature?" as much as, "What is it's value?"

The first question that was asked was the place of Chicano literature in this symposium where we are concerned with education, law enforcement, medical services, employment, etc. What is Chicano literature in relation to these things? The answer is that you cannot be totally human if you don't have the creative arts. The imaginative processes of a people are as important as any institution that they create. And the Chicanos have always had an imaginative process.

The second question was about differences between Chicano literature and North American and Mexican literature, because sometimes scholars, not only in the United States but in Mexico, look upon Chicano literature as a literature that perhaps is not a complete one. There are several distinguishing characteristics:

1. Because Chicano literature has had to grow between already very well defined and very sophisticated literature as are the North American and the Mexican literature, it has had to mature almost immediately.

2. The different genres of Chicano literature indicate that it has a very wide spectrum, and it's orientation is in different forms, so that it covers the total human base more than the North American and Mexican literatures.

3. It underlines the free will of the Chicano people. The Chicano literature does not have to do battle with other institutions. Writers of Chicano literature needn't try to please anyone, but they simply go into their mental processes and by doing so indicate an intellectual emancipation.

4. Chicano literature is also distinguished by an ability to communicate both formally and dialectically in two intricate and sophisticated languages, Spanish and English.

5. Chicano literature in a time of lack of self discovery is presenting a human discovery for anyone who reads it.

6. Chicano literature also represents the spirit of a people. *El Chicano es y esta y creo que somos afortunados en tener la habilidad de presentarnos no solamente en ingles sino en espanol y asi poder usar los verbos "ser" y "estar." Es decir, la literatura chicana refleja la forma. El Chicano es en su vida. El Chicano esta en la literatura.*

7. Many of the works have a folklore orientation which reveals a latent oral literacy tradition.

Finally, it was asked, what is the purpose of a Chicano literature? Up to now Chicano literature has had three basic missions: the conservation of a culture, the exposition of inequities, and, perhaps the most important, the invention of the Chicano as a complete human being. I think this latter function of Chicano literature is shown in the fact that it has given our people a human base. While the overall Chicano movement falters in some areas, specifically in the political or economic affect on the people (this is my opinion), the Chicano arts have already succeeded. The Chicano has extended himself, has exteriorized himself through the creative arts. This is so because the creative arts derive from a universal human base; they reflect, they capture and live the pure, original elements of life, man, love, beauty, and death.

So what is the place of Chicano literature in this Spanish-Speaking American program? I would say Chicano literature is the foundation of Chicano humanity. But even beyond that, in this country when we speak of inequalities we always ask, "Why is inequality in our system?" Rousseau said that inequality among men started when the first person said, "This is mine." Through the Chicano creative arts we can reach an age of new equality because as Chicanos we can say, "This is mine, this is my literature; I produced it, and I am on an equal base with you." Thank you.

BILINGUAL-BICULTURAL EDUCATION

Perspectives on Bilingual-Bicultural Education

This section is taken from transcripts of recordings of an informal panel discussion on bilingual-bicultural education which took place at the conference. The main participants are Armando Ayala, Director of the Bilingual-Bicultural Education Project Area III Valley Intercultural Program, Auburn, California; and Robert Espinoza, from the California Department of Education. A short exchange with an unidentified member of the audience is also included. Subtitles and last names were attached by the editor to help identify the subjects and the speakers.

THE RIGHT TO BILINGUAL EDUCATION—AYALA

In the Lowe vs. Mickelson case of January 1974 in the San Francisco area, the Supreme Court ruled that any child that comes to school not speaking English is entitled to a special program, and he must be instructed in a special program. Now it is left up to the San Francisco School District to decide what a special program is. However, those of us who are in bilingual education are really plugging into the school districts so that we don't end up as only English as a second language. The Texas Bilingual Education Act makes bilingual education mandatory in any school district that has ten or more children in any one particular class. Again I cite what we call the AB 1117 Education Code, 13 305 now, in the state of California, which states that any school having 25 or more of any identifiable minority group, the staff from that school must take the equivalent of six units in the language, heritage, and culture of that particular group.

These laws of necessity are written in terms of numbers, but we really don't look at bilingual education in terms of numbers. The position has been taken that if any youngster needs instructional service, the schools are required to provide the services that that

child requires. So whether you have one or thirty or three thousand, the youngster needs instructional services and if it happens to be a language that is not a dominant language, and if you happen to have someone in the community that can provide services until such a time that a credential-type person can come in and help, then it is our responsibility as educators to provide the services that that youngster requires. So we don't think of numbers, we think of services that are required.

THE RESOURCES—AYALA

The problem that occurs in providing bilingual services is that sometimes the local school district itself is unable to financially carry that burden. I feel very strongly that that does not negate the responsibility of the school district. I think that the school district is responsible to seek help from the state level and the state itself has a responsibility in this area. I think that you will find that more and more states that have small school districts which cannot provide the programs within their own budget are working together. This is happening in special education. Special education has a strong lobby and you'll find that they're providing for the one blind child or the one deaf child; they're pooling resources. Maybe one school district will set up a program or the county will provide the materials necessary. It can be done. And I think that we can no longer sit back and say we can't do it ourselves. I think that we have to take an affirmative step in coordinating resources to get these things done.

THE EXTENT OF BILINGUAL EDUCATION—AYALA

Our particular program is kindergarten through the third grade. There are areas that have high schools but they are going into an entirely different situation because the degree of bilingualism spreads in higher grades. We're not ready at the high school level to form a bilingual program. It is very hard to find an accredited person who has the necessary sophistication in the language and who is going to teach chemistry, for instance. Let me explain that a little bit further. I consider myself bilingual. I'm fortunately bilingual in Spanish and in English. I read and I write in both, but I would struggle through giving you a presentation on anthropology, let's say, because I am not equipped in Spanish with anthropological terms. I learned them in English. Let me go a little further. In general I consider myself English dominant, but I am dominant in one area in one language and dominant in another area in another language. Teachers who are coming out of the universities right now who speak the Spanish language are not equipped in the terminology to carry on a full secondary education bilingual-bicultural program.

MODIFIED BILINGUAL PROGRAMS—AYALA

We have in Los Angeles 150 secondary schools, all of which have foreign language. A youngster who starts at the ninth grade and studies a given language for four years in fact becomes to a degree, bilingual. Perhaps this is a modification of a bilingual program even if it doesn't fit the fixed definition that I agree with. We have to think in terms of modified programs, but you can't give up, there is something you can do until such time that you are in position to implement the whole program.

BILINGUAL-BICULTURAL EDUCATION: A DEFINITION—ESPINOZA

We have identified foreign language programs at the secondary level and bilingual education programs on another level. And persons who do not know the difference sometimes have a problem understanding. They say, "We have Spanish and we have German, don't you consider that bilingual-bicultural education?" And we say, "No, you're gaining a second language or you're developing a second foreign language program, but you're using the skills that the students learned in the first language." For instance, if you start teaching Spanish at the 6th, 7th and 8th grade levels you are using the skills that the child learned in kindergarten or first grade on how to read, and you're plugging into a second language. In bilingual education we're providing the stimuli, and we're creating a second thinking process that is going to be under control so that you will be able to switch to that language whenever it is necessary and switch to the other language whenever it is necessary, keeping both of them under control at all times so that eventually you will develop a bilingual person that we call a coordinant bilingual. A coordinant bilingual has control of both languages and knows when to use them.

TYPES OF BILINGUALS—ESPINOZA

We have been able to identify three types of bilinguals. The person who has to translate everything as he goes along, we call him a compound bilingual. And those of you who took a foreign language may remember your teacher saying to you, "You've got to think in that language." *Pues, si, pero no me dijo como.* So the person who goes through that compound bilingualism is called the compound bilingual.

The one that has it under control is called a coordinant bilingual. And then you might have the phenomenon that happens to some of us sometimes--those of you who are school teachers--you show the stimuli in one language and it is responded to in another language. *Como, cierra.la puerta, mi hijo.* (like shut the door, my son). Just a minute, grandma.

What we call that is a conditioned bilingual. The stimuli was received in that language and it didn't have to be translated. You may find some Spanish surnamed people--mothers and fathers who say, "My son, Hernandito, doesn't know how to speak Spanish but he understands every word that I tell him--especially when I grab the stick." *"Ya voy. Ya voy."* That is a conditioned bilingual.

BILINGUAL MISUNDERSTANDING—AYALA

Sometimes in the case of the Mexican-American we are misunderstood. "Do you understand the lesson, Hernandito?" "I don't understand a word that they said." My introduction to English was when my mother and father spoke English only when they were telling dirty stories or dirty jokes. So when I came home from school and my father asked me, *"?Que aprendiste, hijo?" "Nada. La senora se para en frente y esta diciendo puras maldiciones porque estan en ingles."*

My father asked me what I had learned at school that day. And I said, "Nothing. Just this old lady stands at the front of the room and all she does is tell dirty stories." Because that was the only time I had heard English and that was my introduction to English.

The teacher who hears me say, "May I be excused?" or "I want a drink of water," or things of that sort may assume that I am English dominant and that I can understand everything that is going on. There's a story that goes with that. In Texas we were kept in sub one, sub two, one A, one B, and then we got to the first grade. We finally learned how to say the key phrases, the condition phrases, for instance, "May I be excused?" and finally one of my friends used English, "Can I be excused?" *Y entonces le dice la vieja,* "May I!" *Y alli se urino.* You can imagine the confusion when he has to bring his mother *y le dice la mama, "Dijo mi hijo que la maestra le dijo que alli lo hiciera."* And the teacher says, "No, of course not, you know I wouldn't tell him that." And so we have a misinterpretation of the coding. We have suffered a lot of embarrassing situations because we misunderstand some things.

We translate and we come out with the wrong response and I understand every word except maybe one word. I remember one word that comes into my mind when I was about in the 4th grade. The sentence was "The man scaled the mountain." And the word "scaled"--the only thing that I remembered was something that you weigh. And I kept looking at that and since I was very shy, and I am very shy and very timid, I went to my teacher and I had to ask her, "How could the man pick up the mountain and put it on this scale?" I think that monolinguals also have a problem with multiple meanings of words.

RESISTANCE TO THE BILINGUAL-BICULTURAL PROGRAM—AYALA

I think that we need to share some of the good things and some of the experiences that haven't been so good. In system analysis we say that we have to have the approval of the community before we

start implementing a program. And also we must start developing the program with the input of the community. So Roberto and myself, good students of anthropology, did a survey before we implemented the bilingual and bicultural program. We had flack from the Mexican-American community as well as from the Anglo community. We heard everything from, "This is America" to "If English is good enough for Jesus Christ, it's good enough for me." And then there is the country club Mexican-American. You know who the Country-Club Mexican-American is--he's the guy that wears a tie and a nice suit and has personalized license plates on his car and belongs to the Country Club and plays golf every Saturday and Sunday--but instead of saying, "Fore," he says, "Cuatro." We ran into this type of a barrier for bilingual-bicultural education.

I talked to one superintendent who said, "Before you open your mouth I want you to know that I don't believe in bilingual education, or in your bilingual theory of bilingual education. After all, for two hundred years we've been trying to Americanize these kids and now you're going to come in here and you're going to blow it all." And I said to him that I'm glad that you have confidence in me to share that concern and I would like for you to at least try bilingual-bicultural education, and if it's a mistake, at least it will be a brand new mistake--we've never done it this way before and two hundred years from now we'll get together--you and I--and we'll evaluate the whole system all over again. I think what I was trying to say to the gentleman was that I knew that we were going to get flack from the Mexican-American community and we were going to get some flack from the Anglo community also. We just in 1967 got rid of the "English only law" that meant that we could not use any medium of instruction except English in the state of California.

We saw this in the implementation of the program so we made bilingual education programs in our model a voluntary program. Only those people who believe in bilingual-bicultural education and believe in it strong enough that they are going to support it by placing their student in there, those are the people that we are going to listen to. If you don't have a kid in the program, then shut up. This is just for those people who like it, who believe in it, and it is not a compensatory program--it is not a remedial program--because we're not trying to remedy anything. We don't have a problem. The people who have a problem are the monolinguals, you see. They're deprived. So our program is an enrichment program; that's what we're shooting for.

WHY THE PROGRAM WORKS—AYALA

Now, after four years we have a waiting list of people who want to get their children into the program. And we have a group of very proud children, because something happens to a kid when he sees somebody else struggling with Spanish. Then when he struggles with

English there's a sympathy between the two. "Okay, you struggle with it right now, Russel, and I'll help you the best that I can and then when it comes my turn, you help me." The parents of these kids are very strong proponents of our bilingual-bicultural education program.

GOALS OF BILINGUAL EDUCATION—ESPINOZA

We're talking from a certain perspective and I think a given, and I hope that we're all of this understanding that the ideal bilingual-bicultural program would include everybody. Everybody would become bilingual-bicultural-multicultural. And that's the ultimate goal. We're not just talking about programs for the Mexican-American, we're talking about a program that meets their needs, but that in reality would meet the needs of every student. I think Florida made the biggest committment in regards to the bilingual program. They put all of their students into the program. The Anglo children learned the Spanish and the Spanish children learned the English and that was a beautiful thing to see. Talk about total committment. And you've enriched the education of both children. You've given them more than just one language to work with. Bilingual education says twice as much. And I hope that we're all of that understanding.

GOALS CHALLENGED (QUESTION FROM AN UNIDENTIFIED MEMBER OF THE AUDIENCE, ANSWER BY UNIDENTIFIED PANELIST.)

Question: You have been talking about bilingual-bicultural education as a means to an end. But now you are talking about an end in itself. Which is it?

Answer: I honestly don't think that you can separate the two. Do you learn to read or do you read to learn?

Question: Well, if you make bilingual education an end in itself, is that it? Is that the end, that you say the purpose is to make everybody in this world bilingual or bicultural? Is that the purpose of things or do we manage to learn something else in life that is more significant? And what is that?

Answer: To me again the question comes up. You learn to read and you read to learn. And that's the only way I can answer you.

BICULTURAL TRAINING FOR TEACHERS—AYALA

In the retraining of the teachers for bilingual and bicultural education we have been able to inculcate in the minds of some of the teachers that were monocultural some of the cultural riches that we have, and they're able to understand a few more things because they understand some of the culture. We did this by holding an inservice training during the summer for the teachers before they start in the bilingual-bicultural program. It is amazing how much difference a

little cultural exposure to things like religious practices can make. For example, a teacher that was bragging in the coffee room because she had finally made the Gamino family--one of the kids that she had in her class--go wash his face. This Gamino kid had gone just a little bit too far; he had come in with some kind of dirt on his forehead. It just so happened to be Ash Wednesday. But she insisted that he go wash his face.

APPENDIX

American Dialogue

Excerpts from John Apgar's March 20 "American Dialogue" have been included with permission of KBYU-TV. Participants in the symposium appeared on this live TV show to introduce some of the key problems and answer questions telephoned in by viewers.

Participants on this show were: Dr. Clark Knowlton, a sociologist from the University of Utah; Gloria Ramirez Widger, a graduate student at Brigham Young University and representative of La Raza of Utah County; Armando Ayala, from the Placer County Office of Education in Sacramento, California; and Orlando Rivera, in Educational Psychology at the University of Utah. Jay Monson of KBYU-TV was moderator. Only the questions and responses are included below. Subtitles were added by the editor.

Q. Monson: Mr. Knowlton, could we start by asking you to tell us a little about the theme of your symposium?

A. Knowlton: Yes, I think this is one of the most important symposiums that has ever been held on this campus. The Mexican-Americans are the largest minority in Utah and perhaps the second or third largest minority in the United States. And I think that Dr. Shreeve deserves a lot of credit for organizing this symposium around three of the most basic themes that concern the lives of the Mexican-American people in the United States: employment, law enforcement, and education.

CONTRIBUTIONS OF MEXICAN AMERICANS—KNOWLTON

It is not often realized that the civilization of the Rocky Mountains and the Southwest rests upon the contributions of the Mexican-American people. They were here in Utah long, long before the first Mormon pioneers ever entered this state. Agriculture, ranching, and mining all rest upon basic contributions made by the Mexican-American people in this region. Furthermore, many Mexican-Americans played very important roles in the military of the United States in the American occupation of the Southwest. It is not often realized, for example, that the Spanish-speaking people of New Mexico alone provided more volunteers to the Union Army during the Civil War than any state or territory west of the Mississippi River. It is not often realized either, that many of the earliest banks in the Southwest, many of the earliest businesses were founded and developed by Mexican-American people. It is also not often realized that the Mexican-Americans have won more medals of honor on the field of battle of this country since World War II than any other group in terms of numbers enrolled in the military forces. There is no known record of a Mexican-American ever having run or ever having been successfully brainwashed by enemies of the

United States in World War II, the Korean War or the Vietnamese War. So one might say that they have backed their right to full citizenship in this country by their blood and by the basic contributions that they have made to American civilization. Contributions, that unfortunately most Americans are not aware of.

A CHALLENGE FOR AMERICA—KNOWLTON

Furthermore, Mexican-Americans pose both a challenge and let us say, possibilities of greatness. The United States today is faced with many great problems. One of them is whether or not it can preserve its leadership in the world at the present time--a world composed of many different races, many different language groups and many different cultural groups. Now if in this country we are able to resolve our racial and ethnic problems, if we are able to create a civilization in which the needs, the desires, the aspirations of all racial and ethnic groups can be met, then perhaps we will be able to show the way to the rest of the world. There is not a large country anywhere in the world that does not have serious racial, ethnic, language or social problems based on differences of cultures and languages. So I think that this symposium is very apt and those such as Dr. Shreeve who organized it deserve a tremendous amount of credit.

CHICANOS DEFINED

Q. Monson: What is a Chicano?

A. Widger: When we were little we used to use the word Chicano, not because we had derived the word scientifically and not because we knew anything about phonetics and phonology but simply because it was a short form for Mexicano. We would cut off the "me" and than take the step from what was left "icano" to "Chicano." At that time only the brave ones would use the word Chicano because it had bad connotations. Times have changed and Chicano is a proud and exclusive term.

To be a Chicano you must first be of Mexican ancestry. That is as opposed to let's say South American--Peruvian, Brazilian ancestry. It must be Mexican ancestry. And of course we must assume that if you have Mexican blood in you that you have Spanish blood, and without a doubt you must have Indian blood. If you don't have Indian blood you are not a Chicano. Further, you must either be born in the United States or have come here as a very small child so that you can qualify in other areas, namely that you grow up as a Chicano in an Anglo culture. This contributes to the personality of the Chicano, thus having your personality shaped and unfortunately some of your memories stained and your pride buffeted by racial prejudice and discrimination. And this contributes to our thinking, and how we act and behave and what we expect, etc. You must feel Chicano music, Chicano joys and triumphs. You must understand and accept Chicano customs. You grow up speaking Chicano,

a very emotional language, along with standard English, of course, and standard Spanish. You grow up feeling the greatness of a country that makes you feel proud to say, "I am American." But, most of all, you must feel Chicano. If you don't feel that you are a Chicano, you're not. You must feel Chicano. A Spanish surname is or relatively little importance in identifying a Chicano. You may be rich or you may be poor. You may be illiterate or you may have a couple of college degrees. You may have an accent or you may not, chances are you will. You may be proud or you may be humble.

Q. Monson: There has been a time when perhaps the term Chicano would carry with it an element of fear, that it was a threatening group. Could you comment on that. Have you experienced that yourself?

A. Widger: Yes, the word Chicano got started in the lower classes of the Mexican-American. But this is the only word that we have to identify ourselves as a mixture. So we take this word and we make it respectable. We try to become someone that the other Chicanos can look up to so they know that they don't have to stay down there in the lower strata. They don't have to be looked down upon. They don't always have to be there. And the word Chicano can be something good.

Q. Monson: Does anyone who meets the qualifications that you outlined--is he or she automatically a Chicano? Or must you join the movement?

A. Widger: A Chicano is not born, he develops. He develops these qualities either on his own or as he sees himself through other people's eyes, and the totality of all this makes a Chicano. If he feels like one, he acts like one, he talks like one, and he's born into the right family, then he must be one.

A. Ayala: We might add that in every Mexican-American there is a potential Chicano.

Q. Monson: Before we went on you were talking about a Supreme Court decision. What is the Supreme Court decision?

A. Ayala: Well, I was referring to the Lyle Nichols Case, Supreme Court Decision in January concerning one of the Chinese Americans in San Francisco who is non-English speaking. It was ruled by the Supreme Court that every school district must have some kind of a program to offer a non-English speaker or a limited English speaker, which leads in to the bilingual-bicultural education programs that we have now. This could affect many people. It leaves it open to the educators in all of the school districts to define what kind of a program they will have. Earlier we have only had things such as English as a second language which is a transitional program. Now Chicanos are saying, "What we want is bilingual-bicultural education." Which means then that not only are we going to teach English as a second language but also we are trying to maintain the language and culture of the group.

ORIGIN OF THE MEXICAN-AMERICANS—RIVERA

A lot of people ask me, "Where are all you Mexicans coming from?" because they seem to feel that the Mexicans or the Spanish-speaking people in Utah are only recent arrivals here. Clark said many of our people have come here with their history dating back quite a few centuries. Escalante, I think everybody knows, came here in 1776. He came to this valley and his description of it is a very beautiful description. And even he was a latecomer because some of our grandparents came to settle not too far from here in what is now Northern New Mexico and Southern Colorado as far back as 1598. And so our origins in the country date back 250 years before the pioneers got here. And these are very unique and very beautiful, interesting histories. Most of the people who have come to Utah have come from those areas. It's estimated that about 80% of the people of Spanish-speaking descent in Utah come either from Southern Colorado or Northern New Mexico. Of course our people are very diverse not only in national origins but also in political points of view as Gloria said. Some of our people have come here from Mexico. Most of the ones that came here from Mexico came at the turn of the century during the Mexican Revolution when they left Mexico because of the turmoil caused by that revolution, and they were fleeing for their lives. And as they came into the United States, the United States was either entering into or was in World War I and there was a manpower shortage here. So they found a ready labor market for themselves. Many worked for the railroads which made them mobile, many came into mining. Many came into agriculture and other kinds of work. And during that time at the turn of the century, the Greeks here in Utah, and this story is very well described by Helen Pappanicholas in her book *Turmoil and Rage in a Promised Land*. At that time the Greeks were striking in the mines so the mines brought in many Mexicans to break the strikes. Well, they came at that time and they very proudly called themselves *"Mexicanos"* and as *Mexicanos*, desired to return to Mexico. However, many never returned. Since then others have come from other South American or Latin American countries and I think that we can find people from almost every South American country and Central American country--Peru, Chile, Bolivia, Colombia, Argentina, Uruguay, and so forth. Others have come here from Puerto Rico, Cuba and Spain and so our people here in Utah have very different backgrounds.

THE IDENTITY PROBLEM—RIVERA

Now, not all of them identify as Gloria says with the Chicano movement. But many of us have because this gives us an identity finally. We always identify as Americans but Americans, as Gloria says, of Indospanic background. With the Chicano movement we have an identity. It used to seem to be that people called us Mexicans, but we're not accepted in Mexico. And at the same time we are not seemingly accepted as Americans. And so as I talk to people they say, "You people want to qualify your citizenship. You call yourself

Mexican-American. Well, if you're not either Mexican or American, you're either the hyphen in between or a nothing." And so the Chicano gives us something with which to identify. And as we identify strongly with the Chicano, the Chicano movement, we're someone. We're what you might call an American of Indohispanic background.

CULTURAL PLURALISM—RIVERA

And finally having found an identity I think what we seek then is cultural pluralism. We are no longer striving very diligently for assimilation. We're not too happy with compensatory programs such as "English as a Second Language." It tries to help us to fit into the total society. We feel that we are what we are, that we are richer because of it, and that we can be good contributors and citizens of this country without having to compromise our heritage and our traditions.

Q. Viewer: I would like to ask the questions, why the Chicano, the Mexican, the Chinese, or whatever of our ethnic groups I guess is the term used, why they don't give us the opportunity to be judged individually, that we're each individuals and we each think different. We're thrown in one great big pot and cooked like Irish stew. I believe it would save a great deal of problems if each Chicano, each so-called Yankee, each so-called Chinese, or Indian who he might be would judge each man he comes to individually and not try to throw us all in the pot because I have met each of them. I admire them. They have the same rights as I have, I'm an Irish American and I have great respect for them. Why can't we be judged individually rather than as a group? Thank you.

A. Knowlton: Well, I think the United States could be compared to an Irish stew. In a stew one notes in contrast to a soup that the potatoes maintain their individual identity, so do the other ingredients in the stew, meat and beets and whatever else may be added. And so in the stew that we call the United States the Mexican-Americans, the Blacks, the Indians, even the Irish, and other ethnic groups, many of them tend to become Americans and yet maintain their language, their culture, their ways of life; this does not diminish in any way their loyalty to the United States, very often it enhances it. And I might add today that by the end of the 20th century there may well be more Spanish-speaking people in North America than English-speaking people. And the Mexican-American people, the Chicanos, could well serve as a bridge of cultural understanding between the United States and Latin America, a bridge that is very badly needed at the present time.

(Here someone pointed out that Mr. Ayala was wearing an Irish shamrock on his lapel.)

Response—Ayala: Well, that's my Mexican clover for St. Patrick's Day. My secretary is Irish and she told me that she was going to go to the parade Friday night. And I said, "Why is it when the Irish

march down the street it is called a parade and when the Mexican-Americans have a parade it is called a demonstration?" So this is my clover. But it went along beautifully with what you said about the ingredients in the stew and each one keeping his own identity. I think that the flavor of each one is very well identified, so we need that pluralism more than anything else.

CULTURAL PLURALISM—AYALA

We might as well go ahead and go into the cultural aspect because if we are dealing with languages we say that language is the badge of a culture and that's the first thing that we identify. We have to be identifiable because biologically we are identified as Mexican-Americans. Psychologically we are also identified as Mexican-Americans. Psychologically meaning here again in our own language. My watch in Spanish does not run, it walks. In English it runs. If I miss the bus, in Spanish I say that the bus left me. I did not miss the bus. Religiously again we are identifiable there, also politically we are identifiable. We have attained, some of us, positions where when you get to a position you call the *otaco*. In Washington they have a new term. It's called popcorn. That's brown on the outside until the heat gets going and then you pop white. So as soon as you get into a position you are exposing yourself to the flack of the community, and the community is very strong and is getting stronger, you turn from your original objectives.

Q. Viewer: I'd like to ask the young lady from Provo; she said that the Chicanos are trying to make up a peaceful front. And I'd really like to know what was going on last Friday at the State Department when they all went in and stomped around the secretaries. I guess there were about 60 of them. And they were singing and shouting at the top of their lungs. I really would like to know what in the world they're doing. It looks like they're trying to make a different kind of an image. Thank you.

A. Orlando Rivera asked if he could respond. I think that this is typical of what happens to us, and just like you said, Armando, we do something that citizens do, take an interest in civic activities, and it's called a demonstration. I don't recall any singing or stomping or revolt at all. In fact, I think it should be interpreted quite the opposite. I wonder, I really wonder how many citizens' groups in this state take such an interest in their children. All that the Chicanos were asking of the State Board of Education last Friday was to let us assume some of the responsibility for the education of our children. That's the theme of what they are saying. Because usually as a minority the Chicano in Utah is disenfranchised. We have no voice in what happens to us. We have no voice in the education of our children. We have no voice in what happens to us in law enforcement or any other fields and what we're really asking is that we want to be part of this society. We are part of America, we're here, we have historical roots and so forth. We don't want to be disenfranchised. We don't want others doing for us that that

we should be doing for ourselves. And to allow us to assume that responsibility we have to have a voice in what goes on, and this is actually the theme of what was being asked of the State Board of Education. And I think, for the most part, the State Board of Education concurred entirely with what we were asking. Incidentally there were over 100 at the meeting. It was a State Board Meeting and was very well conducted.

Q. Monson: Orlando, how many Spanish-speaking Americans are there in Utah?

A. Rivera: In Utah we have a difficult time establishing how many Mexican-Americans or persons of Spanish surname are here. First, because no one has taken enough interest to really find out. And, for instance, we had great hopes that during the 1970 census we would be enumerated and they did count Indians, Blacks, Koreans and Orientals and on and on but they grouped us with Whites. We would want to be enumerated so we could begin to establish and define the concerns that we have. The census later did a sample basis survey and they came up with 4.3% of the population which makes it about 50,000 people for the state of Utah. We feel that this is an underestimate of our numbers so we feel that we have at least 5% of the population of the state. Now most of our people are along the Wasatch Front. The greatest number is probably about 20,000 in the Salt Lake Valley, with concentration in Rose Park, Midvale and Central City. We also have a great number in Weber County and in Carbon County. These are followed by Utah County, Box Elder County, San Juan, and Grand County, although we do have a number in other parts of the state.

Q. Viewer: I'm in Steve Corbett's Spanish class and we've had cultural units in our class and I was wondering if you could give me some idea of the cultural achievements or contributions the Chicano people or movement has made in America.

A. Knowlton: Yes, we might point out, for example, that every major crop introduced into the Southwest and Rocky Mountain area such as alfalfa, corn, squash, beans, cotton, peanuts was originally introduced either by the Spanish or the Mexican people. We might also point out that the basic structure of the American ranch is based on a Mexican model. Almost every item in the clothing of the cowboy, for example, was taken from the Mexican *ranchero* or the Mexican cowboy. We could also point out that it was the Mexican-American who served as guides to the American trappers, traders, and soldiers who poured through the Southwest. And in many areas even in the Northern Rockies troops and explorers used Mexican-American guides. For example, when the Mormons during the Mormon War were negotiating with the Federal troops very often they used Mexican-American intermediaries to carry messages from Brigham Young to the Federal troops. And we could point out, too, that Mexican-Americans dominated transportation, that is in mule trains and by wagon in many, many areas of the West right on down to the coming of the railroad. In certain areas like New Mexico, West Texas, and Southern Arizona it was Mexican-Americans that provided capital, that helped to organize some of the early

banks and businesses in these areas. Militarily, it was the Mexican-American Generals and Colonels in the American Army that helped to hold the West for the Union side during the Civil War. And it was a Mexican-American general, for example, that pioneered Arizona around Prescott and helped to set up the first capital of Arizona. He was a General Pino of New Mexican origin. And so we might point out that there are very, very few areas of life, economic or even political, in the Southwest and the Rocky Mountains that do not carry a very heavy influence from the Mexican-American.

DEMAND FOR BILINGUAL-BICULTURAL TEACHERS

Q. Viewer: I am a Chicano teacher. What problems would you say I'd face in getting hired in the Provo-Salt Lake area? Are school districts ready to hire Chicano teachers?

A. Rivera: I guess I'm the local Chicano on this panel. Your chances of getting a job are very good. If you're a Chicano I think that you would have your choice of jobs, especially if you're an elementary teacher. If you could specialize with the concepts that Dr. Ayala has to offer in bilingual-bicultural education, your chances would even increase. I would estimate that together with the Salt Lake, Granite, Jordan, Tooele, Davis, Weber, and possibly Provo School Districts we need at this time a minimum of 200 Chicano school teachers right now for the state of Utah. This is the time of year when teaching contracts are being awarded. We have had recruiters visiting Colorado, New Mexico, Texas, Arizona and California from these districts in recent weeks. We don't pay enough to attract the teachers, but there is a great demand not only in these states but in other states. Many states are passing legislation that says in effect that if there is a certain percent of bilingual children in the schools that are say, Chicanitos, that teachers in those schools must be bilingual. We recruit teachers from New Mexico or wherever they are in great demand all the way from Massachusetts to Florida to Michigan and Illinois to California or where have you. They are in great demand, and I'd encourage you and other Chicano aspirants to enter into the field of education. There are great opportunities there, not only opportunities but great needs.

A. Ayala: The ESEA, Title VII has been increased from 30 million dollars to 50 million dollars. That means that we are going to have available to us 60 new programs in bilingual-bicultural education. The great need, you talked about 20 thousand, Armando Rodrigues who used to be the Deputy Commissioner of Education in Washington, D.C. (now he's the president of the East Atlantic Community College), in Tucson he once asked for 200 thousand bilingual teachers. Now, in the state of California alone we employ 100 thousand. It used to be that they said that we cannot find any qualified Mexican-Americans but now the thing has turned around. They cannot afford us. We're in demand and we know where the contracts are coming from. If you're in education, if you're bilingual, if you're bicultural, you're in great demand anywhere in the United States. Not only that, let's

multiply that by two. I might as well go and throw my little philosophy in here and if we're going to play the numbers game I think that anybody who gets an IQ test should have one in two languages. And then you multiply the IQ by two. Those of us who serve in any position and who are bilingual and who are bicultural and are placed on a salary schedule, we ought to multiply that by two, also. We would pay double the income tax, also.

Jay, if this young lady is having any trouble getting a job, I can refer her to places where she would be offered a contract tomorrow.

CHICANO ASSOCIATED WITH REBELLION

Q. Viewer: I'm a Mexican-American and I think Chicano is a rebellious word and I want to know why you use the word Chicano, and I think that you're putting down the Mexican real low when you use it. I am Mexican. I'm not Chicano. Chicano is mainly rebellion. I just tuned in. I don't know what's going on, but I heard you say he was Chicano and I want to know why. I've been a Mexican so long.

A. Widger: *Muchisimas gracias.* That's Chicano for thank you a lot. At the beginning of the program I identified what the Chicano felt and this is what the Chicano felt a Chicano was. Points 1, 2, 3, 4, 5, and 6, 7, 8, 9, 10 and if you're lacking in any of these you're not a Chicano. One of the things that we said was that Chicano has become a very exclusive and respectable and beautiful term. When I was growing up, Chicano had a bad connotation, and it was bad at that time. The only people that dared call themselves Chicanos were the lower class, the marijuanas, the knife swingers, the tight-skirted young ladies of the neighborhood, but that was the only word that we had to identify ourselves with. Now we've taken this word, and the lower stratas, the lower classes still exist in every race, but the word Chicano has come up in the world like an orphan child. People no longer need fear it, we only ask you to respect it because it has become respectable. Now it means you can be rich or poor. The main thing was these ten little points that I put up here that you feel Chicano. That you come from Mexican ancestry, that you grow up speaking Chicano. And Chicano can be a good word. Is there a substitute for Chicano? It's a good word. You can be proud of it. Identify yourself as a Chicano. I am a Chicano. You don't see me smoking marijuana or wearing short, tight skirts, or prowling the neighborhoods. Do you see me doing it? No. I'm a Chicano and I have a B.A.

A. Ayala: Putting it all sort of into a couple of words, Chicanismo is a state of mind.

CHICANO MOVEMENT: A STATE OF MIND—AYALA

We Chicanos know what we're looking forward to. We're asking a lot of questions. We're saying, "Why not?" That's the big question. Why do we have to have an 80% drop-out rate, for instance, in schools? Why do we always have to say, "Well, we know we just can't make it over there" in whatever profession we are talking about? Why do we only have seven Mexican-American scientists in the United States? That's the kind of questions we are asking. When you start asking questions, then you start a movement. So therefore it is a state of mind and anybody is welcome to it. From where I stand, anybody who is ready to ask the question and join us in finding the solutions is welcome. We don't want you to be part of the problem; we have enough of those. We want you to be part of the solution. And that's what we're coming from. And I think the symposium tomorrow is going to be dealing in a lot of the areas in which we need to concentrate--education, law, and so forth.

A. Rivera: Just very briefly I think Chicanos are very mature, too. If someone doesn't want to be called Chicano we will understand it. If someone wants to be called Hispano, that's their business. If someone wants to be called *Mexicano,* we'll respect them. If someone wants to be called *Latino,* we'll respect them, too. We only ask for four things as Chicanos. We ask for opportunity. We ask for justice. We ask for respect, and we ask for self determination. And I think that these are all very worthy goals.

THE USE OF NAMES IN SCHOOL

Q. Viewer: A friend of mine teaches at a public school here in Salt Lake and a couple of years ago they were having a conference with some Chicano leaders and they were worried about how to try and help the Chicanos and this is a school which does a lot of individualized education. One of the men said to try to call the students by their Chicano names such as Manuel rather than Manuel. The teacher said, "We do that and the students get angry at this and say they don't want to be called Manuel." And the man just didn't believe her. So what are people supposed to do when they are talking with these people and they say, "We're doing what you say," and they just say, "No, you're not." How can a person do anything in a situation like that?

A. Knowlton: Having worked or having taught Mexican-American or Chicano students in the Southwest for almost 15 years, I ran across this problem many times and the answer is that you call the student or pronounce the student's name the way the student wants to have it pronounced. If he wants to have it pronounced Manuel, then you use the word Manuel. The basic problem is that too often Anglo-American teacher have mispronounced Spanish names to the embarrassment or humiliation of Chicano or Mexican-American students, or else they have deliberately made fun of these names and so that many Chicano

students or children, in fear of embarrassment or in fear of having their names mispronounced, adopt an English pronunciation of a Spanish name. Whatever the child likes is the way the teacher should pronounce it.

A. Ayala: Could I explain a little bit on that, Dr. Knowlton? Usually it is not the teacher, it is the secretary at the school that changes your name. *"?Como te llamas?" "Armando Ayala, a sus ordenes."* "Oh, that's too hard. I'll just call you Mandy, alright?" So you are stuck with Mandy and the secretary takes you to the teacher and says, "Mrs. whoever her name is, I want you to meet Mandy. He is your new student." From then you go on. It just goes on and on. Again a name is, as you said, Dr. Knowlton, a very sacred thing. I think that I felt that the tone of the question was, "Why don't you guys get your heads together and tell us what you want us to do?" And we do not have a capsule all ready that says, "Why don't you come in with one philosophy" and we're saying, "No, we don't have one philosophy. We're individual." This is what we call individualized instruction. And let's start with the name. *Si me quiero llamar Armando Ayala o el hueso o lo que sea,* because we all have nicknames, too, where I come from. *A mi me llaman el hueso.* Of course, this is not unique to the Spanish-speaking people, either, in this particular area. Names cause many problems here. Indian students have serious problems with names and so forth.

Q. Viewer: If most of you claim as you just did that you're all Americans, we're all Americans working together for the same cause, why then do you want to be grouped as Mexican-Americans and other groups want to be grouped as Blacks or Orientals or so forth? Why don't we all just work together for the same cause that you have been trying to work for? Thank you.

A. Knowlton: As a Mormon I note that most Mormons want to maintain a Mormon identity, and they object to being called Protestants. In fact, I remember during World War II we had quite a struggle with the U.S. Army before they would give us a separate religious identification from Protestant. I know, too, the Southerners are not too fond of being called Yankees and they usually associate Yankee with a word that we cannot use on the air. I also note that Northerners are apt to use other words to refer to Southerners and the Mid-Westerners are quite proud of being called Mid-Westerners. The fact is that most of us have pride in our origin, our background, the areas in which we live, the religious and the ancestral groups from whence we come and we do not all want to be melted into a bland, tasteless sort of a mush. I mean for stew to have a real stew identity the ingredients must maintain their identity and for the United States to become the kind of a nation that we would like it to become, it should be one in which people are proud of their origin, proud of their ancestry and also proud of their nationality. And unless people have pride in who they are and where they come from, how can they have pride in their own personalities.

WELFARE DELIVERY SYSTEMS

Q. Viewer: Mr. Rivera, I'm wondering what the State Board of Family Services is doing now in Utah for the Chicano.

A. Rivera: Thank you for the call. The caller may know that I served on the State Board of Family Services for a long time. I'm no longer on the board, incidentally. I thought that that was a chance to give some input into the delivery system of services for the Welfare Department. I think that I was able to give some input in that position, input that not only helped Chicanos that were poor but maybe all the poor. I also felt that I experienced some frustrations being on that Board. I found that 80% of the money for welfare comes from the Federal Government and this comes according to guidelines issued by the Federal Government. And so, though the Family Services Board has a decision-making role or is a policy board, it can't change the guidelines so you are limited there. The other 20% came from the State Legislature and the State Legislature then tells you how you are going to spend the money or what the level of grants will be for the recipients. And so, while you try very hard to give meaningful input and assume some of the responsibility as a citizen of the state, sometimes you find some frustrations. I think that the State Board of Family Services has done reasonably well. One of the things that's important is that they have tried to institutionalize or incorporate viewpoints from different minority groups and so they try to hire some Chicanos on their staff. By hiring them on the staff we have institutionalized input rather than having to come as a lobbying group from the outside such as we have had to do with the State Board of Education. So I feel reasonably positive about the Welfare Department.

Q. Viewer: Dr. Rivera, what do you think of the school systems throughout Salt Lake City, especially on the west side, how Chicano kids are being treated, especially not having as many models for Chicanos or minorities and only have a male model, no female model?

A. Rivera: O.K. I would be happy to respond to that. I feel that we have a long way to go before the educational system in Utah meets the needs of our Chicano students. Our Chicano students are unique culturally. We have a cultural difference that impacts upon their success in a school system that is pretty monocultural not inclusive of the background of our Spanish-speaking students and we have no models. We have very few teachers; we have no professionals in enough numbers that our students can really identify with them and relate to them and who can also identify and understand our students. So you're right. We have a long way to go.

COUNSELOR'S AIDE PROGRAM—RIVERA

One of the best programs that we have in our schools is a counselor aide program where an effort was made by students themselves to get some counselors. If we couldn't get them a professional, we would get some college students to help counsel high school students and junior high school students, and these students are doing a tremendous job but they only work 20 hours a week or less, are underpaid, and are asked to counsel hundreds of students. For instance, at West High School we have over 220 Chicanitos and we only have one counselor three hours a day and this is simply inadequate. It's a very good program. It works. It's effective. It's probably done more than anything else in helping our students succeed and to lower the drop-out rate, but we simply do not have enough of these. Now we're fortunate in Salt Lake School District now that a tremendous effort was made by the community and by Dr. Eugene Garcia himself to become elected to the Salt Lake City School Board. Now we have on a policy-making board one of our own who I think will have a real impact. Hopefully, with a lot of work, we'll eventually begin to meet those needs. Now we have to do the same thing in other districts. We have some administrators now. We have Jose Deval in Salt Lake. Chris Seguda and Richard Gomez in Granite District. We're beginning to work closely with Jordan District. We have personnel at Tooele School District and probably others in Ogden, but we notice that when a district hires a Chicano he becomes so valuable that where before they didn't see a need for him, now he is supposed to be a super-Chicano and meet all kinds of needs. So we're optimistic that if we give of our own personal time and work closely with the administration and the school board that gradually changes will come that will help our kids.

CULTURAL BRIDGE

Q. Monson: Our time is just about gone this evening. Do you have a final comment you want to make?

A. Knowlton: My final comment would be this. That the Mexican-Americans can make tremendous contributions to the cultural vitality of Utah and the Southwest if they are allowed into the mainstream of American society educationally, economically, politically and socially while at the same time encouraged to maintain their native cultures and languages. Then they can really serve, as I mentioned before, as a bridge of cultural understanding between the United States and the whole Spanish-speaking world.